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Formerly The Juvenile Instructor

VOL. 66

DECEMBER, 1931

NO. 12

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CONTENTS FOR DECEMBER, 1931

Shepherds Abiding in the Field	Frontispiece	Nephi's Vision of Mary and the Lamb of God from	
Carols (Poem)	Grace Ingles Frost 703Drawing by L. A. Ramsey 743	
Christmas Reverie (Poem)	Christie Lund 705	L. D. S. Sunday School Columbia Branch, South	
The Sunday School and Life	706	Carolina	746
The Educated Man	Nephi Jensen 709	Art Window in the Salt Lake Temple	750
True Pioneer Stories	Harold H. Jensen 710	Virginia Ricks	751
A Christmas Prayer	Charles Kent 712	Simple Gifts for Children	Hilda Richmond 755
The Gadlanton	E. Heloise Merkley 713	Jesus in the Carpenter Shop (Illustration)	757
Editorial—Count Your Blessings	718	Three Sets of Twins (Photo)	759
Dependence Upon God	719	Bobby's Christmas Prayer	Isabelle Ruby Owen 760
Signs of the Time	J. M. Sjodahl 720	A Transferred Christmas	Emma Florence Bush 762
L. D. S. Sunday School at the Old Shebit Indian	722	How to Tell a Person's Age and Telephone Number	764
Capitalize Your Losses (Poem)	Bertha A. Kleinman 735	The Budget Box	765
Old Testament Class, Annis Ward, Idaho	741	The Little Noah's Ark	768
		The Funny Bone	770

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Carols

By Grace Ingles Frost

A carol of the Manger
Took me to Bethlehem Town,
Where once a flame of starshine,
From a blue sky bending down,
Wove a halo of its light,
A Head Divine to crown.

THE carol of a cradle
Called me back home again,
Ere I had met the Shepherds,
Or seen the Three Wise Men.
Here a small child lying
Within his trundle bed,
Would never wear a halo
Upon his tawny head;
But oh, he was so precious!
I held him close and said
A prayer—a prayer for mothers
With little sons to raise!
And while I prayed, lo! Christmas Chimes
Rang out their notes of praise.

GLORY to God! this carol sing!
Glory to God for Christ the King!
For babes and starshine beckoning!
Glory to God! Ring, chimes! ring! ring!

Our Cover Picture

RAPHAEL, AND "THE SISTINE MADONNA"

Raphael Santi, or Raffaello Sanzio D'Urbino, a pupil of Perugino and contemporary of Michael Angelo, was born in 1483, and died as the sun went down on Good Friday, April 5, 1520. He lived only thirty-seven years but for over four hundred years the lustre of his name has never been dimmed. He is described as "beautiful as an angel in person, sweet in disposition, and charming in manner and conversation."

"The Sistine Madonna is justly the most famous and most favored of all Raphael's Madonnas; for, though others may rival it in formal beauty, in no other does it reach the same height of spiritual expression. The Christ-Child, so solemnly yet naturally gazing at the infinite, the slender majestic, yet entirely human mother, are figures, which, once we have seen them, haunt our memory forever."—*The Outline of Art.*



And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

And lo, the angel of the Lord came upon them, and the glory of the Lord shown round about them; and they were sore afraid.

And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

Glory to God in the highest, and on earth peace, good will toward men.—Luke 2:9-14.



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Christmas Reverie

By Christie Lund

When Christmas lights are gleaming bright
And earth is white with snow,
I seem to see another night
So very long ago.

I seem to see a lonely star
Beyond a lonely hill;
I see the shepherds aged and wise,
I sense their wonder still.

I hear the singing from above,
The voice from out the skies;
I seem to kneel beside the stall
Where Christ, the infant, lies.

I see Him pass from boy to man,
I see Him walk apart,
Bearing the burdens of the world
Upon His loving heart.

I see Him heal the blind—to see,
And make the cripple walk;
I see the patience of His smile
And seem to hear Him talk.

I see Him in Gethsemane
And nailed upon the tree;
I catch my breath in sudden awe:
“Dear God, that was—for me.”

And as His spirit takes me back
Across the span of years,
I wish that I might bring Him here
And show Him, through my tears

The lighted streets, the holly wreaths,
The souls that now believe;
The brotherhood, the fellowship,
Upon this Christmas Eve.

Then speaking for my kind I'd say:
This is your life's rich gain,
Your spirit lives within our hearts,
It has not been in vain.

We'll carry on that Christmas there
Until our breath shall cease;
'Till enmities and wars and hates
Change into love and peace.



The Sunday School and Life

*Semi-Annual Conference of the Deseret Sunday School Union, Held in the
Tabernacle Sunday Evening, October 2, 1931*

(Continued from *The Instructor* for November, 1931)

Following a violin duet by the Lindsay Sisters, Elder Bryant S. Hinckley gave an address on the subject, "The Teacher—My Privilege—My Responsibility," as follows:

By Bryant S. Hinckley

"And they said one to another, Did not our heart burn within us, while He talked with us by the way, and while He opened to us the scriptures?" (Luke 24:32.)



Bryant S.
Hinckley

I doubt if there is a person in this vast audience or listening in on the air whose life has not been made better, whose heart has not been lifted up through the influence of the Sunday School. When we search our memories for the things that have meant most to us, for the experiences that have inspired us to the finest endeavor, the lessons which have lasted longest and served us best, sustained us in the hour of need, we often discover that it was some sympathetic word, some little act of kindness, some gesture of encouragement. Perhaps contact with some person who has radiated a mystic influence which has found a responsive chord in our own hearts and made us a little finer, a little stronger and a little nobler than we were before.

We cannot come into the presence of some people without being lifted up, without taking on their radiance. Dr. Drummond says:

"There are some men and women in whose company we are always at our best, while with them we cannot think mean thoughts or speak ungenerous words. Their presence elevates us. All our best nature is drawn out by contact and we find music in our souls that never was there before."

This is the paramount service which the Sunday School is seeking to give—to lift people up.

One may be firm and wise in discipline, know history and theology, and may, through reading, research and reason make an almost flawless preparation, and the lesson may still lack a vital quality which is indispensable in really great teaching; a quality which comes from a deep and genuine sincerity, an unquestioned sincerity. Only those who live the truth can teach it, only the teacher who has a settled faith can impart it, only those who pray can inspire prayer. Faith, like character, cannot be taught—it must be caught. What you are and not what you say registers in the lives of those with whom you live. Young people are not so much interested in hearing about righteousness; they are eager to see it in action.

There is a subtle something which emanates from the individual who is grappling with his own weaknesses, who is struggling to conquer his own infirmities, to conform his life to truth; who, through cheerful self-discipline, builds up an inwardly triumphant personality. Such an individual radiates confidence and inspires faith. Somehow when we have swept and garnished our own souls we are strong; when we have confessed our own weaknesses we are unafraid. Really great teaching springs from this

source. Is this not the deep significance of the Master's words, "For their sakes do I consecrate myself?" A resolute endeavor on the part of the teacher to be what she wishes her pupils to become will manifest itself in her teaching. There is no other lesson so impressive, no other preparation so priceless. The greatest thing any teacher ever brought to Sunday School, that she ever gave to her class is this inwardly victorious personality. This is, after all, the thing which gives permanent value to all that one says and does. This it is that registers in the lives of those one teaches that makes one a force for righteousness in the world.

The supreme need of this great organization is the consecrated services of men and women whose very presence re-creates faith, imparts courage and inspires confidence in God and man. The personal equation is the important and deciding factor in the effectiveness of this entire scheme.

Back of this magnificent organization, behind its scientific and thoughtfully elaborated plans, rising above the courses of study which it offers, superior to all the opportunities for growth and development which it provides, more important than discipline and physical surroundings, is the teacher. I repeat—she is the deciding factor in the realization of its high objectives.

A school may have but few pupils, its surroundings plain and simple, its equipment limited, its accommodations meager and still it may be a great Sunday School. It depends upon who is there. Mark Hopkins on a log, Louis Agassiz in a barn, Aristotle walking in the groves of Athens, Socrates in a prison cell, each with a few disciples, were never matched in quality of teaching by anything that money might provide. No material resources, no mere intellectual preparation can reach the deep recesses of the soul and stir the will to righteous resolution.

The influences which register in the lives of boys and girls must come from the depths of the heart. Whoever wishes to develop strong character and create faith in young people must go deeper than the intellect, must mould the feelings and reach the will. "We must be sympathetic for sympathy is the cable along which the magnetic power of personality flows." Listen to these words:

"This power of arousing the divine * * * in every human soul is the essential characteristic and criterion of every great teacher, prophet and moral leader of all time. Read Alcibiades' tribute to the teaching of Socrates. Its seat is in the depths of personality; it defies alike analysis and resistance. It leaps from soul to soul as if by contagion. Heroism inspired by hero-worship is the central thought of all history from Gideon and his three hundred to Sheridan at Winchester changing a fleeing mob into an army of heroes. Virtue streams out from strong characters like electricity from a dynamo. Character cannot be taught, but it is exceedingly infectious. * * * If we amount to anything, we are sources of infection whether we will or not." (Dr. Tyler.)

In the lexicon of education there is no other word that expresses so admirably the essence of real teaching as the word *kindle* so effectively used by Dickens. To make a person intellectually keen about something worthwhile is good teaching, to win their allegiance to the Church is better teaching, to kindle in their souls that divine fire which comes from a living testimony of the truth is supreme religious teaching. This is your privilege and your responsibility. Remember—this can only be done when that fire is blazing on the altar of your own heart.

When your pupils leave your class, when they go from your presence,

will they say to one another: "Did not our hearts burn within us while he talked with us today?" If so, no matter what your credentials or your calling, you are a *teacher*.

"Be noble! and the nobleness that lies
In other men, sleeping, but never dead,
Will rise in majesty to meet thine own."

—Lowell.

THEN AND NOW

By General Superintendent David O. McKay

Then and now! What would you give tonight to be able to see those few members who met 82 years ago in the first Sunday School held in the Rocky Mountains!

Backward, turn backward, O Time in thy flight,
Make me a boy again, just for tonight!

I have never felt before in my life the reality of time's turning back as I feel it this moment, as I give to you fellow-workers the rare privilege, figuratively speaking, of reaching through the eighty-two years that have passed and shaking hands with a boy who was a member of that first Sunday School, organized eighty-two years ago. Not until we came to the house tonight did we know that we were honored with the presence of Joseph Smith Horne, 90 years of age, who was a member of Brother Ballantine's first class. I want to introduce him to you and have him say a word.

During the evening's exercises Superintendent McKay learned that Elder Joseph Horne, a member of the First Sunday School was in the audience. Brother Horne was located and at this point Elder Melvin J. Ballard escorted him to the stand. After an introduction by Superintendent McKay Elder Horne, though 89 years of age, thrilled the large audience by telling of his experience in the first school. In a clear strong voice, which penetrated every nook and corner of the immense building, he said:

By Elder Joseph Smith Horne

When the people moved out of the Old Fort, as we called it, Brother Richard Ballantyne, who was a very faithful, energetic Elder, built his house in the southwest corner of the block where First West and Third South streets cross. My father built his home on the northwest corner of the same block. On the 9th of December, 1849, Elder Ballantyne organized the Sunday School class. There were only a few at first. In May, 1850, when I was about eight years of age, I joined that class; so it is a little over eighty-one years since I first became a Sunday School boy, and I have not quit being a Sunday School boy yet!

I have watched with a good deal of interest the growth of this great work and the interest that is taken in it. In the beginning we had very primitive accommodations, very little furniture, no books, no musical instrument. What little singing we did was from the old L. D. S. hymn book, and while I was only a small boy I learned to sing several of our hymns by hearing them sung in Sunday School.



Joseph Smith
Horne

The class soon grew too big for Brother Ballantyne's room. The Fourteenth Ward School House was ready for use, and the class was moved into that building.

After Brother Ballantyne had labored with us there a certain length of time—I do not remember how long—he was called away, and my father, Joseph Horne, was appointed to succeed him in the superintendency of that Sunday School.

Of course the spirit spread. Sunday Schools were organized in other wards, and the work has continued to grow.

May God bless everyone who is interested in and labors for the interest of Sunday Schools, I pray, in the name of Jesus Christ. Amen.

A stereopticon, manipulated by General Secretary, A. H. Reiser, then projected pictures of the first Sunday School, Elder Richard Ballantyne, Salt Lake Valley in Pioneer days and a modern Sunday School building. Also statistics showing the Sunday School population of the Church to be 603,016 with an actual enrollment of 285,090. Then came the injunction—

Somebody Needs You!

President Heber J. Grant, who closed the evening's program said:

I had a teacher who fulfilled the ideal according to Brother Bryant S. Hinckley. Richard W. Young and myself always acknowledged that the inspiration of the living God to Hamilton G. Park was a guiding star in our lives. He was not an educated man, but he was a man of unquestioned faith and knowledge of the Gospel of the Lord Jesus Christ. His personal reminiscences of his missionary experience, the marvelous blessings of the Lord, the personality of the man, made a profound impression upon my heart and soul, as they did upon the heart and soul of my lifelong and most intimate friend.

I am a thorough believer in the individuality of the teacher and the capacity and ability to impress his spirit upon those with whom he comes in contact.

May God bless each and all who are engaged in this wonderful work, from the General Superintendency to the least teacher in the smallest school, is my humble prayer, and I ask it in the name of our Redeemer. Amen.

The congregation, under the direction of Elder Geo. H. Durham sang "Thanks for the Sabbath School," and the benediction was offered by Elder Melvin Ridges.

The Educated Man

The truly educated man has the skill to do some of the world's important work; the ability to think clearly; the mental balance to judge unerringly; the sensitiveness to appreciate the beautiful; the deep understanding to find delight in moral truth; the sympathy to live in loving harmony with others; the power to discern and conquer evil; and the fine spirituality to live in conscious fellowship with the God of the beautiful, the good, and the true.—*Nephi Jensen.*



By Harold H. Jensen

JOHN H. WOODBURY

Among the few surviving pioneers of 1847 is John H. Woodbury of Granger, Utah, who has a story unequaled for originality. With veterans of early pioneer days Brother Woodbury went up in an airplane during the "Covered Wagon" celebration and from the air looked down upon the old trail in Emigration canyon and other historic spots. Incidentally he participated in some interesting Indian fights and his pension as an Indian War Veteran, together with the kindness of his children, who take turns caring for him, makes his last days very pleasant. He loves to linger over memories of yesteryears and has written an interesting sketch from which part of this article is culled. Particularly does he take pride in exhibiting the old musket with which he fought the Red Men and which saved his life on more than one occasion. But let him tell his own story as given to the writer on two visits to the Octogenarian.

"I shall never forget my airplane ride during the 'Covered Wagon' celebration. We were taken across the field in an ox team and then changed from the ridiculous to the sublime, one might say, when a 12 passenger plane took us skyward. I recognized below many of the sights of pioneer days. The old trail in Emigration canyon, the monument 'This is the Place,' but most of all I marveled at this beautiful Salt Lake Valley, which had been made to blossom as the rose. Naturally my mind reverted to the days of yore when we did not see skyscrapers or green foliage but only sage brush plains. I could hardly believe I was up in the air, as the ground seemed to move while we stood

still. I thought the day of miracles had not passed but also was glad to be back on *terra firma* when it was all over, though I would not be afraid to go up again."

"Now for my history. Here, read this."

From a hand-written manuscript the following is culled: John Haskell Woodbury was born Sept. 11, 1845, at Nauvoo, Ill., on a farm purchased from the Prophet Joseph Smith. In a blessing given by Heber C. Kimball to his mother, before his birth, she was told her child would be a son and his name was to be John. His father, Thomas Hobart Woodbury, joined the Church in 1841, and his mother, Catharine Rebecca Haskell, in 1841. They were married at New Salem, Mass., in May, 1842, and moved west. They with their baby left Nauvoo in the spring of 1847, and were four months on the plains, arriving in Great Salt Lake City, Sept. 26, 1847. They came in Smoot's company and George B. Wallace's fifty, and lived at the old Fort upon arrival.

With this introduction the old pioneer tells his own life's story: "The first thing I can remember is moving from the Fort to the lots after the city was surveyed and platted. I first went to school at Mr. Parker's who had a house on the corner of West Temple and Fifth South. The room was built in front of Mr. Parker's home. The side walls were of willows and the top was covered in like a bowery. The benches were logs hewed on one side. School was in session a few weeks in summer.

"When I was six years old I went to school in the Seventh Ward school house. Mr. Dixon was the teacher. While playing at school I broke my leg and all the children came to see

my leg in a box which was used for splints, and incidentally brought me whooping cough, chicken pox and measles. After my leg was healed I went to live at my father's home and preferred herding cows to school. Most of the time I went without shoes. The first suit of clothes I remember was of buckskin and a cap of rabbit skin.

"Occasionally the Indians would come and scare the farmers and demand food. They called Uncle John Woodbury "White Headed John."

"I do not remember the coming of the crickets, but do remember when grasshoppers were very bad. We dragged brush across the wheat to drive them into straw which we burned in a trench.

"When Johnson's Army came I moved with father to Lehi and took care of the stock on the east benches. They became thin and lame on the rocky ground, so we moved them to Provo bottoms."

"I remember planting the first nursery in the state on the block between First and Second West and Fifth and Sixth South. I planted the seeds to raise my own seedlings and also covered cuttings to root them."

"At 16 I moved with father, who sold his farm at Murray, and went to Salt Lake, attending school at Thomas Browning's. In February went to Weber river and worked on a farm. In the fall of 1861 father was called on a mission to Dixie to start fruit trees and I went with him. On account of the heat came back to Salt Lake the following summer, but returned in the fall with seedlings and helped father."

"On June 1, 1866, I was called to Thistle Valley, Sanpete County, to help protect the settlers from the Indians. I took my own team and hauled ten men down there. We were camped close to a trail on which the Indians drove cattle they had stolen up to Strawberry country. We formed part of William W. Casper's company



JOHN H. WOODBURY

Pioneer of 1847 shown with the old musket he used in the Indian wars.

with Pete Dewey in charge. There were fifty infantry, and ten cavalry in camp, armed with various kinds of guns, but only two long range guns. We had one skirmish with the Indians. The cavalry were out scouting when the Redman attacked the camp. I moved up the horses and brought them into camp. The mule I was

riding was shot through the nose and lung and had to be killed. I was unable to get my gun in time to prevent the Indians scalping one of the men that had been killed. The camp was on the bank of a creek a short distance from a wash and here in some cedars the Indians hid. They would also circle the camp and shoot in it. They had better guns than the white men. Two cavalry men were sent for help to Mt. Pleasant and John Ivie came with thirty men. About an hour later John Ivie came from Moroni with men and later still Squire Wells, until between five and six hundred men were camped that night, but the Indians had left. I was discharged Sept. 30, 1866, and carried home my faithful musket which had also seen service in the Civil War. While away I had lost my grain and nursery stock and had to start life all over again. Father gave me a horse to use with a mule and I went to freighting until cold weather when I went to school at Dan Bryan's.

"The following summer I went to Dixie and closed father's interests there. That fall I started to build my own house on First West between Fifth and Sixth South and married May 10, 1870, Sarah Alexina Bray and our union was blessed with nine children. I was called on a mission

to the Little Colorado in 1873 to help make a settlement. Helping outfit others delayed my start and by the time I was ready the rest came back."

"I have always liked farming and wish more boys would stay with the farm. I have always encouraged my family to do this and some of them have, without any regrets, done so and are independent to a large extent by raising their own needs.

Here Brother Woodbury's story ends and his modesty after questioning only revealed that he had been on a mission to England in 1890; that he had been Assistant Superintendent of the Fifth Ward Sunday School and that ever since 1893 he had lived on his farm in Granger where his life is one of activity, for he still is engaged in farming and fruit raising.

"Stick to the farm," is his advice. "Young folks of today will someday realize the truth of this assertion. In these hard times of depression the farmers are independent and have at least enough to eat. President Brigham Young gave us this advice and I pass it on to the young ones of today. Methods have changed, but the fact still remains that the farmer is the happiest man in the world, for if he is wise he doesn't have to worry where his next meal comes from. Don't be ashamed to stay on the farm."

A Christmas Prayer

Father, help me to be true to myself, and faithful unto Thee; I ask not fame nor wealth, I ask wisdom; give me goodness, inspire me full with truth, enlighten me with love, guard me from my greatest dangers, make me useful to men, help me to rebuke sin, with holy lips,—to live the excellence which I would teach. May I be true, faithful, holy of heart, and life. Make me equal to my duty, never above it. May my hope be an absolute trust in Thee.

—Chas. Kent.



A STORY OF ZARAHEMLA

By E. Heloise Merkle

I

At some little distance outside the limits of the great city of Zarahemla there stood the remains of a spacious garden. Elaborate fountains had once played in shining rainbows or moonlit crystal drops within its bounds. But the fountains had fallen into decay, their sources had been cut off, and three tiny streams wandering among the fallen stones of the ancient palace were all that remained of them.

The most beautiful and delicate of cultivated flowers had once blossomed there luxuriantly. But neglected, and choked with weeds, they were fast giving place to the hardier blooms that grew native to the nearby forest.

Trees transported from long distances when they were tiny, had mingled the foliage of north and south, east and west, above the fountains and flowers. But of the rare specimens once cultivated so carefully, only one remained. As though it found here the climate and soil more to its liking than what it had known in the north land, a giant oak spread its branches royally and with its grateful shade seemed endeavoring to hide and compensate for the ruin about it. For this once lovely home had been leveled in hatred by the bands of Gadianton robbers and murderers who infested the mountains, and the forest was swiftly completing the work they had so cruelly begun. In a few more years, unless the oak survived, there would be nothing to tell the stranger that civilized people had ever lived here.

Toward this lonely spot a young man and a young woman were approaching. The man came from the mountains and crept stealthily toward

the great oak with alert eyes glancing continuously in every direction as though fearful of being detected by an enemy. For he was a Gadianton spy, and knew that he was drawing too near the walls of the city to be entirely secure. The young woman came from the city. She was not alone, nor did she seem to have a care or a fear in the world. She walked gayly and laughed and chatted merrily with the group of children accompanying her.

The young man reached the ruined garden and sat down under the oak to enjoy a scant dinner from the small scrip that was slung about his neck by a leather thong. But he had only taken out the food and was in the act of lifting it to his lips when his quick ears caught the laughter and clear voices of the children. Hastily replacing it without tasting what he appeared to be almost famished for want of, he sprang to his feet, with the tree between himself and the approaching party. Then he turned as though to retreat into the forest whence he had come, but the sound of light feet running toward him behind the ruins of the old house warned him that he could not reach the forest before he was discovered.

Unable to see who else might be coming with the children he heard, he hesitated, and then, as the first child rounded the corner of the ruins, he sprang lightly upward, caught the lowest branch of the tree with one hand, and swung himself on to it. Reaching up with the other hand as his feet found the branch, he swung himself upward again, and still again, with all the skill of a practiced acrobat, and did not pause until he was so high that

he knew the foliage must completely hide him from the view of those below. Then he settled himself comfortably and surveyed the party that had interrupted his lunch.

He was humiliated and disgusted to discover that only a girl and some children had been the cause of his retreat, but caution warned him that they might have friends of a more formidable nature following, and he remained quietly where he was. But the girl and her little charges set about preparing their picnic lunch from the baskets they carried and did not wait for anybody to come to share it with them.

Thus reminded of his own gnawing hunger, the Gadianton again opened his pouch and discontentedly munched his dried meat while he enviously watched the disappearance of the delicious foods and well cooked dainties below. He found his appetite so stimulated by the tempting appearance of the viands the children feasted upon that he even wished they might become sated and leave some of it behind. But healthy youngsters who have just walked a long way on a hot afternoon seldom leave anything eatable on a picnic ground and he was forced to sigh as they crammed more and more of the goodies into their apparently unlimited interiors.

At last they were forced to stop for lack of more to eat, and then the young girl insisted that they clear everything up neatly and prepare the baskets for their return home before she would consent to yield to their clamors for a story. When it was all done, they gathered expectantly about her, and quieted by their condition of over-fullness as well as by the musical tones of the story-telling voice, they sat in an eager group and listened to story after story.

Almost equally fascinated, the spy risked his neck time and again, trying to see the face of the girl. Her voice came to him distinctly, now low and thrilling with the danger of some

favorite hero, now rippling with suppressed mirth at the relation of an incident that made the children laugh, and again smooth and sweet in a part of a story that had no significant emotion accompanying it. Beyond doubt, the spy told himself, it was the sweetest, the most richly modulated, and the most tantalizingly inviting voice he had ever heard. It maddened him with the desire to see whether or not her face suited it. He told himself that a girl with a voice like that must be very lovely, and then he contradicted the idea by thinking that no human being could have every grace at once and so she must be very homely to compensate for the delightful tones she could produce. But ugly or beautiful, he wanted to see her face.

Wearied of telling before her hearers wearied of listening, the girl suggested games. In the races and lively sports that followed, her hair became loosened, and laughingly she picked a thorn from a nearby bush and pinned the higher tresses at the back of her head so they could not fall into her face, leaving the rest hanging in a curling mass of burnished gold half way to her feet. One little girl, with adoring eyes lifted worshipfully, caught both hands full of the silken stuff and caressed it with her cheek. A sudden, inexplicable rage shook the young man above as he observed the action. He wanted momentarily to choke the child for daring to profane those shining tresses with her smudgy little hands and cheek. In a second the emotion passed, and in its place came disgust with himself for feeling it. Why should he care how many dirty handed children touched the hair of this girl whom he had never before seen, and whom he probably never would see again?

And then he was shaken by a wild delirium of joy, because the girl, wearied from her racing with the children, flung herself lengthwise upon the grass and he could see her face.

Again the children gathered about her and she led them in songs they apparently loved to sing. But he did not hear the songs. He was gazing too intently upon the face turned upward in the shadow of the tree. He was telling himself that it was the loveliest face he had ever seen. He was leaning far over and gazing at it as though he never could look enough.

She was not more than sixteen, in the flush of fresh young womanhood. Her skin, as befitted one with golden hair, was so clear and whitely transparent that it seemed one could almost see the red blood coursing below it. The flush of her exercise was dying away, leaving only the two spots of delicate pink that marked her cheeks, and the deeper red that was her mouth. Above the softly curved lips, her nose was lightly outlined by the shadows and in turn her deep grey, expressive eyes glowed softly beneath fine brows. But it was not in clearness of complexion or modeling that her chief beauty lay. It was in the expression of the face. It seemed a face made for laughter and song and love. A brow that had never learned to scowl, lips that had never pouted, cheeks never touched by tears. And yet, below the youthful freedom from care and sorrow he fancied he could trace a strength of character, a high spirit and a courage that circumstances might yet bring out to add beauty to what was yet merely pretty.

One little boy who seemed to have no slightest love for music slowly detached himself from the group and wandered toward the ruined wall, stooping to pick up stones and throw against it as he walked. The older girl watched him, but did not call him back, and as he reached the wall he stopped and stared at a group of approaching horsemen, shading his eyes with his eyes. Then he yelled shrilly.

"Gidgiddoni! Here comes Gidgiddoni!" he shouted at the top of his voice.

Startled, the singers stopped their music abruptly. The scout realized that he had been enjoying it as soon as it ceased, and again had the impulse to choke a child. Why should the young scamp spoil it all that way? For, it was very evident that it was spoiled. The children shouted and ran to join him and call greetings to the horsemen approaching rapidly, and the girl gathered up baskets and followed them more slowly.

She had not reached the old wall when the leader of the riders arrived, and rode past the children toward her. She dropped the baskets and reached her arms up to him so eagerly as he came to her, that the spy in the tree above thought it must be her lover, and for a second a dull ache of jealousy gripped him. But it passed as he heard her voice exclaim, "Father! How did you happen to come here today?"

Gidgiddoni, her father! It was nothing to him, he knew, who her father might be. But he wished with all his heart that it had been anyone else in all the world except Gidgiddoni, the Chief Captain of the Nephite armies. Gidgiddoni, whom every true Gadianton hated with a hatred that knew no limit because it had been in conquest against them that he had won the distinction that had made him Chief Captain. Gidgiddoni, whom he especially had cause to hate, having been told from infancy by his mother that it was supposed Gidgiddoni himself had been the only Nephite strong enough in battle to overcome his father and leave him an orphan. He had never seen the Nephite captain before, but he had always hated his name since he was old enough to feel that emotion. And now he found the hated Gidgiddoni to be father to the girl he had been watching so eagerly all afternoon. So he must hate her, too. In spite of her lovely voice, her mass of golden hair and her face that was the sweetest he had ever seen, he must hate her for her father's sake.

The general caught his daughter's hand as she asked her question and lifting as she leaped, had seated her before him on his splendid horse, which, however, did not seem at all excited at his double burden. The spy fancied it must have borne them both many times before. And still his curiosity prompted him to stare downward. For he would see the face of the man he hated so, that he might remember it and some day perhaps take revenge on the one supposed to have killed his father in battle. He noted instantly that Gidgiddoni was much larger than the average man, and that every line of his body as he sat on the spirited horse, seemed drawn to inspire obedience. So erect did he sit that the spy could distinguish his face fairly well, and the features, from the broad brow to the firm lips, bore out the declaration of his body that here was one made for command.

But so softened was the expression of his face as he lifted his daughter before him that in spite of his traditional hatred for this man's name, the spy knew that here was a man he could love and follow blindly, regardless of danger, wherever he might lead. And when he spoke, the deeper tones of his voice were fully as pleasant to listen to as were the lighter melodies of his daughter.

"I came to get you, Orpah," he replied, gravely, "and to warn you that you must never come here again."

"Never come here again!" the girl exclaimed, "Why not?"

"Because the Gadiantons grow bolder every day."

"And what has the daughter of Gidgiddoni to fear from the Gadiantons?" she asked, gently pulling the light beard that half concealed the lower part of his face.

"That which the daughter of any honest man should fear from them, and which is far worse than death, my child. Promise me, please, that you will stay within the city walls."

The tone was gentle, but no shout could have been more commanding.

For a second the girl hesitated, glancing rebelliously at the loveliness of the surrounding spot, and then, after a serious look into his steady eyes she replied, "Oh, very well, if you think it necessary. A week from today I shall entertain the children in our own garden."

Having won his point, Gidgiddoni dropped the subject and his daughter sprang lightly to the ground and again gathered up the baskets. Then, distributing them and the children into the charge of the other men, she mounted once more before her father. The tired children gladly accepted the offered rides with the others, and soon the entire party disappeared from the sight of their hidden observer.

Dropping quickly from branch to branch and then to the ground, he turned his back toward the city they were approaching and started for the mountains. It was well for him that no dangers found him out today for so engrossed was he with the thought of Orpah, daughter of Gidgiddoni, that he would have fallen an easy prey to them.

That the first girl who had ever seemed to him lovely or desirable should prove to be the daughter of the man he had been taught all his life to hate most devotedly, was to him a problem not to be lightly set aside. For in the time he had sat and looked down upon her, he had formed many a plan of abducting first and winning later. Such a procedure was not at all unusual with the Gadiantons, whose life in the mountains encouraged any sort of savagery. He had heard many a story of how a maiden had been stolen and then had lost her heart to her robber suitor. They were the only kind of love stories he had ever cared about. And never before had he seen a girl who could make him think even of them.

But as he drew nearer to his moun-

tain fastness and farther from the memory of Orpah's beauty, he found it more easy to forget such foolishness and remember only that she was Gidgiddoni's daughter, and therefore to be hated. By the time he had eaten supper with his mother, and gone to the council called by his chief, he was thoroughly convinced that he felt toward Orpah no emotion other than hatred.

He noted little of the proceedings, taking his place mechanically among the less important Gadiantons and listening half attentively only to the counsels that were sought and given in the rich court held by their fierce leader. But suddenly he was roused by the name of the man he had thought so much about in the last hours.

"What does he say about Gidgiddoni?" he asked eagerly of his nearest neighbor.

"Listen and see," was the ungracious

reply, because his neighbor had several times attempted to talk to him and had received no courteous response save abstract yeses and noes that did not fit the occasion.

"And, so, if any of you can suggest a means of heaping upon Gidgiddoni's head any insult worthy the name, or of causing him any personal grief that he may know the Gadiantons have not forgotten the grudge they bear him, let him speak."

So much the young spy heard. And before any of the older and more renowned robbers had a chance to speak, he sprang impulsively forward, exclaiming, "I have a plan."

"Speak, Jarom!" Giddianhi commanded, in spite of his surprise. And Jarom, stammering a second at the realization of his temerity, gained courage after a moment to speak.

(To be continued)



"When they heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was."—Matt. 2:8.

EDITORIAL



THE INSTRUCTOR

Formerly the *Juvenile Instructor*
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VOL. 66 DECEMBER No. 12

Count Your Blessings

At a recent Fast Meeting, in a farming district hit hard by prevailing market conditions, we made some interesting observations. The people assembled slowly, in rather gloomy mood. Their countenances bore signs of trouble and distress. However, during

the blessing of a half dozen darling babies there was a noticeable brightening up of the atmosphere. Then they sang our popular Sunday School song, "Count Your Blessings."

When upon life's billows you are tempest tossed,
When you are discouraged, thinking all is lost,
Count your many blessing, name them one by one,
And it will surprise you, what the Lord hath done.

At the end of the first verse the congregation sat up a little straighter. The spirit of the song seemed to grip them. A new and compelling warmth seemed to fill the house.

Are you ever burdened with a load of care?
Does the cross seem heavy you are called to bear?
Count your many blessings, ev'ry doubt will fly,
And you will be singing as the days go by.

Count your blessings, Name them one by one,
Count your many blessings, See what God hath done.

Testimonies came thick and fast. Sweet baby faces and blessings, with the spirit of song mellowed by the Spirit of the Lord, had done the marvelous work. It was a glorious meeting!

This circumstance suggests the thought that if we can get the same spirit, during the coming holidays, as was engendered in that Fast Meeting we will have a happy time in spite of conditions. What do a few hardships mean in the final analysis? They are but trifles in the great plan of eternal progression. The habit of counting our blessings instead of our burdens is a good one. The story is told of Private Murphy of the British Army,

during the World War, who had the disposition to thank providence for everything which came his way. After being caught in a shell-hole, where he was imprisoned for two days without food, he crawled back into the trenches one morning just as the last of the stew was being rationed out to the men. He received his portion in his tin plate, and as he was about to raise the first spoonful to his mouth, one of his companions, a brilliant joker, knocked his arm, and the whole mess spilled on the ground. With a coarse guffaw the joker cried, "Well, what have you got now to be thankful for, Murphy?" With a broad grin, though his stomach was gnawing through his vitals, Murphy replied, "Thank [the Lord] I still have my appetite!"

The Latter-day Saints have cause to be grateful. They are more blessed than many communities. A greater percentage of the people own their own homes. This in itself is a good protection against adversity. Our village farm system, established by the pioneers, provides food for a larger percentage of population than other systems. We enjoy all the fruits of modern science and invention. We have love and courage, as evidenced by the high wave of helpfulness in the land. And above all we have the Gospel of Jesus Christ the fruits of which are "love, joy, peace, long-suffering, goodness, faith, meekness, temperance."

With these thoughts in mind *The Instructor* extends to all its best wishes for

A happy, joyous Christmas.

Dependence Upon God

That human wisdom alone cannot guide the world out of the mess it is in, is the opinion of President Herbert

Hoover, judging from the concluding paragraph of his recent address before the American Legion Convention, as follows:

"With the guidance of the almighty God, with the same faith, courage and self-sacrifice with which you, backed by the nation, won victory fourteen years ago, so shall we win victory to-day."

It is as old as civilization that in times of prosperity people are prone to forget the God to whom they prayerfully turn when adversity comes. It is well illustrated in American history. George Washington fell on his knees at Valley Forge and Abraham Lincoln acknowledged that he was "driven to his knees when there was no other place to go." In his proclamation of March 30, 1863, President Lincoln says:

"We have forgotten God; forgotten the gracious hand which preserved us in peace and multiplied and enriched and strengthened us. * * * We have become too self-sufficient to feel the necessity of redeeming and preserving grace, too proud to pray to the God that made us. * * * "It behooves us, then, to humble ourselves before the offended Power, to confess our national sins, and to pray for clemency and forgiveness."

Other presidents of the past have called upon the people to give thanksgiving to God for His goodness and mercy, and to appeal to Him for help in time of calamity. President Wilson, during the great war, made frequent appeals to the Lord for aid and comfort.

And now comes President Hoover who says that victory over today's distressful conditions can only be accomplished "*with the guidance of the Almighty God.*"

It augurs well for any government when its leaders have an abiding faith in the Almighty, and the Nation gets down on its knees.





SIGNS OF THE TIME

By J. M. Sjodahl

Portentous are indeed the events transpiring in the world today, and well worthy of the attention of all who, like Simeon of old, or Anna, the prophetess, are looking for the coming of the Redeemer. And among these events, these signs of the times, the disturbances in Manchuria demand our first attention.

HOSTILITIES BEGIN

On October 8th, word reached the outside world that Japanese planes had been dropping bombs on buildings at Manshal, the provisioned capital of the governor of Manchuria, and shortly afterwards that Mukden, the capital, had been occupied by Japanese armed forces. At the same time, notice was served on the world that Japan would not tolerate interference in her affairs by the League of Nations, or America, or any foreign power.

APPEAL TO THE LEAGUE OF NATIONS

But China appealed to the League. On October 16, the question came up before the Council of that body, at a meeting, which was attended also by a representative of the United States, in addition to the members of the Council, and on their invitation. Japan was, from the first, anxious to keep the League out of the dispute. Her claim was that her military operations in China were not "war," but necessary measures for the protection of her people and interests against bandits, and consequently outside the jurisdiction of the League.

The Council and the United States took another view, and, after a discussion that lasted for 11 days, advised Japan to evacuate the positions held illegally, and to settle with China

by peaceful means. She was given till November 16 to withdraw her troops. On October 19, the Japanese representative in Washington informed Secretary Stimson that Japanese troops had already begun their retreat, and so, undoubtedly, they had, but at the same time, reinforcements had been sent to take their place. At all events, hostilities continued, and on November 6, it became known that a three days' battle had been fought about a bridge over the Nonni river, with many casualties on both sides. Judging from the reports, it is plain that Japan commenced hostilities for the express purpose of obtaining and keeping a large part of Chinese territory.

Japan, since then, has formally refused to comply with the suggestion of the Council and the American government. A meeting of the council has been called for November 17, to meet at Paris, and this meeting is still, at the time of this writing, considering measures for the prevention of further bloodshed.

POLITICS AND RELIGION

In order to understand the situation, it is necessary to remember that Japan is entirely in the hands of the military power. Since 1887 the country has a constitution, but in the preamble to this document, the purely military conception is embodied, that the Mikado sits upon a "the throne of a lineal succession unbroken for ages eternal." As such he is revered, as having come directly from the sun-goddess. The belief is: "The empire was entrusted, by the Sun-goddess, to her descendants with these words: 'My children, in their capacity of deities, shall rule it.' For this reason, this

country, since heaven and earth began, has been a monarchy. * * * The duty has therefore devolved upon us, in our capacity of celestial divinity, to regulate and settle it."

The state religion of Japan is the Shinto. This is a religion with some good features, such as reverence for God as revealed in nature; a firm belief in the relationship between God and man, and in the religious value of purity and cleanliness. Accepting the doctrine of the divine origin and nature of their emperors, the Japanese are loyal up to and beyond the point of fanaticism. They believe that they are the chosen people of God, and that the presence of God is manifested in the emperor. They believe—and this accounts partly for their imperialistic policy—that Shintoism is destined to become the universal religion and the saving culture of mankind. Their duty, therefore, is to spread that religion and culture, until the emperor of Japan shall become the supreme temporal and spiritual ruler of the world."

The Japanese have, in their state religion and their political conceptions the strongest possible motive for a policy of expansion.

MANCHURIA

But they have also an economic motive, or, at least, so they believe. They need more room for a rapidly increasing population. Manchuria is a large country with vast resources. It has about 24,000,000 farmers, and, besides the farms, a wealth of coal, iron and timber. Historically, it has been part of China since 1616, when the Manchurians conquered China and placed on the throne, an emperor, whose descendants ruled until 1912. Russia, in 1860, got part of the country with the important harbor of Vladivostok.

In 1905 Japan invaded Manchuria successfully, but obtained only a small portion of the conquered territory. She was, however, given the privilege of building the south Manchurian rail-

road, and obtained a lease on Kwantung with the harbor of Dairen. Since then, the Japanese have colonized Manchuria quite extensively. Japan has a powerful military class, and those familiar with the conditions claim that this class is now exerting itself, in spite of the government and the common people.

A CHINESE VIEW

The Chinese allegation is that the militarists in Japan have a well-defined plan for world-conquest. The plan includes the seizure of Formosa, which was accomplished in 1894-5; the conquest of Korea, which was done in 1910; the next is the annexation of Manchuria and Mongolia, with a view to obtaining the political and religious leadership of Asia.

This invasion of China comes at a time when that country is more than usually defenseless. For about twenty years it has been torn by internal strife, by which a condition of anarchy has developed, making it possible for thousands of outlaws to live on robbery and murder. And then, last summer, the country was visited by floods in which millions lost all they had, and many perished.

A TERRIBLE CALAMITY

Dr. Sven Hedin, the famous explorer, has said recently, that the earthquake in Japan eight years ago was a small calamity, compared to this catastrophe in China last summer. The greatest river in China, which flows through the richest and most populated district, overflowed its banks for a distance of a thousand miles. The river, which ordinarily is about a mile wide, became an elongated lake. Three cities, Wuchang, Hankou and Hanyang, with a population of two million souls, were overflowed, and quite large barges were navigating in the streets of Hankau. More than 40,000,000 starving human beings lost their homes. People were

seen to cling to the roofs of their houses, until these collapsed, and the unfortunate people were precipitated into the water. To the military party, these awful conditions were an invitation to plunder.

RUSSIA IN THE BACKGROUND

Russia's interest in the Japanese invasion is not yet revealed. But the Russian communists have been quite active lately, both at home and abroad, proclaiming the customary falsehood that the "capitalist countries" are all in a league against Russia, and that the Russians must be "prepared" to defend her boundaries against the United States, Great Britain, etc. Such wild, unfounded statements can have only one purpose, and that is to inflame the minds of the simple people

to such an extent, that when the leaders give the word, their victims will rush to the fields of carnage, as to a dance.

In all probability, if Japan, as now seems to be her purpose, keeps her "sphere of influence" in Manchuria, Russia will keep hers, and then the two will, at some future time, have to discuss the question of ownership between themselves.

I hope the meeting of the Council of the League, which is still in session, may find some way of pouring the oil of peace upon the waves of strife; that the Master may be permitted to come upon the roaring waters with his almighty, "Peace, be still!" There is no refuge, no other way to the harbor of calm and safety.



L. D. S. INDIAN SUNDAY SCHOOL AT THE OLD SHEBIT INDIAN SCHOOL
IN ARIZONA

Walter F. Smith, Superintendent writes: "This Sunday School was organized in June, with about a dozen Indian children. Today we have thirty enrolled including both children and adults. This is the first time a Sunday School has been conducted here, and we are proud of the progress being made."

SUNDAY SCHOOL DEPARTMENTS



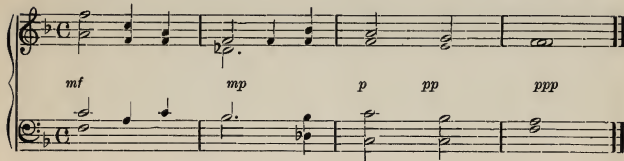
Superintendents

General Superintendency: David O. McKay, Stephen L. Richards and Geo. D. Pyper

Prelude

Moderato.

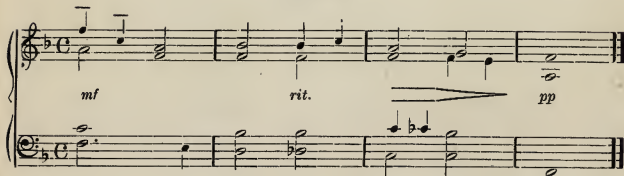
ALICE THORNLEY.



SACRAMENT GEM FOR FEBRUARY, 1932

Purify our hearts, our Savior,
Let us go not far astray,
That we may be counted worthy
Of Thy Spirit, day by day.

Postlude



CONCERT RECITATION FOR FEBRUARY, 1932

(Ephesians, Fourth Chapter, Eleventh and Twelfth Verses.)

"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

"For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.

TWO AND ONE-HALF MINUTE TALKS

The First Talk

Our boys and girls have a great advantage in making their first talk early in life. Those who begin early are most likely to learn to sing, to play a musical instrument, to be good public speakers. As we grow older our critical ability is apt to out-strip our ability to create, and we are too embarrassed and too self-conscious to try.

Many of the talks given by the boys and girls are very good, and would do credit to much older people, but they are not to be valued chiefly for themselves, but for the training and growth they give, for the preparation they afford for the future citizen and active worker in the Church.

The talk will consist of a beginning or introduction, a middle or discussion, and an end or conclusion. It is well to prepare the discussion first. Think, talk and read about the subject. Jot down any point that occurs to you as you read, preferably on a separate small sheet of paper. Then later without rewriting, you can go through it and throw away a point, or by shuffling the slips of paper, give it any place you choose in the talk.

Study the relation of the various points to each other, and choose the main idea. Arrange the points around this main idea, according to place, time, or logic.

Then proceed to prepare the beginning or the introduction to your talk. What is there in the discussion, that the audience is interested in, that they know something about, that they would agree to, and that will lead naturally to the discussion or the main part of the talk itself? And how can you get from this introduction or beginning to the talk itself? You could begin by saying something about yourself, but this would not lead to what you want to say, and it is not interesting. You could tell an interesting or funny joke, but if it has nothing or little to do with your subject, you had better not.

Having prepared the middle and the beginning of the talk and how to get from one to the other, it is now time to prepare the ending. It may be a statement of what your talk leads to, your conclusion, a statement of what you want the people to whom you are talking to believe, to think, to do, or it may be a summary of all you have said. It should be well thought out that it may be strong, and so that you may be able to stop when you are through. Then think out carefully how you are going to get from the middle

of your talk—the discussion, to the end—the conclusion.

From the beginning to end of the talk, remember that you are not simply giving facts, but that these facts have a meaning, that there is a message in them, and keep this message in mind.

You will perhaps feel afraid when you think of facing the people. This is natural; in fact, it is doubtful if anyone could ever learn to talk who did not feel the thrill of it. But this fear will not keep you from remembering what you want to say, and will not last after the first few sentences if you have gone over it, over and over again in your mind, and then talked it in conversation to your boy or girl friends, to your father or mother or to your teacher. But do not write any more than an outline of it, and do not look at this while talking.

Prepare somewhat more material than you can use. Fix the beginning, the end of your talk, and how you get from the beginning to the middle, and from the middle to the end firmly in your mind, and talk all of it to others in conversation until you are thoroughly familiar with it. Try not to think of yourself, but of the message you have for the people and having made the best preparation you can, rely on your Heavenly Father to cause anything that is not good to be forgotten and everything that is good to stick in the minds of your hearers.

References: Pittenger, *Extempore Speech*; Public Speaking, Winans; *Platform Speaking*, Collins.

Assignment: Let students and teacher (or one to whom the responsibility has been given) offer criticism (strong and weak points) and means of improvement of ideas and their arrangement in the two and a half minute talks given in class.

MODEL TWO AND ONE-HALF MINUTE TALK

Paul's Sermon on Mars' Hill

In this speech Paul keeps in mind the message, the facts, with which he has to acquaint the Athenians; their present beliefs and manner of thought; and the purpose of his talk—the use he desires to make of the facts—the effect he desires to produce upon them.

In the *Introduction* he finds a common meeting ground between their present beliefs and his message: "I found an altar with an inscription 'To the unknown God', him declare I unto you." He brings his message to them at the narrowest point of the gulf that separates them.

In the *Discussion* he develops the facts:

God has created the world, He does not dwell in temples, etc. As in the introduction, Paul loses no opportunity to emphasize what he and the Athenians have in common: 'Since we are of His blood as some of your poets have said.' One of the weaknesses in missionary writing and speaking today is the prevalent failure to study the beliefs, state of knowledge, experience, and prejudices of the readers or audiences and how, in bringing our message to them, to make the most direct, sympathetic, and easiest approach.

Transition: God has been long-suffering and patient in the past.

Conclusion: God now calls on all men to repent (including you).

Introduction: Ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by, and beheld your devotions, I found an altar with this inscription, *To The Unknown God*. Whom therefore ye ignorantly worship, him declare I unto you.

Discussion: God that made the world and all things therein, seeing that he is Lord of heaven and earth dwelleth not in

temples made with hands; Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things; And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring. Forasmuch then as we are the offspring of God, we ought not to think that the God head is like unto gold, or silver, or stone, graven by art and man's device.

Conclusion: And the times of this ignorance God winked at; but now commandeth all men everywhere to repent; Because he hath appointed a day, in which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

Uniform Lesson for February

Uniform Lesson for February 7th.

Subject: Honesty and Trustworthiness.

(Note: Some schools may find it desirable, for the presentation of the Uniform Lesson, to combine the departments into two groups, viz: One consisting of the Gospel Doctrine and Missionary Training classes, and the other composed of the Lesser Priesthood, or "A" "B" "C" classes.

The Uniform Lesson is intended for all departments except the Kindergarten, Primary and Church History.)

Suggestive Outline for Teachers

Text: Lesson Leaflet for February 7th, found in quarterlies for Gospel Doctrine, Missionary, Old and New Testaments and Book of Mormon departments.

Supplementary References: Any concordance or topical Bible; "Moral Teachings of the New Testament", chapter 18, 19—Bennion; "The Life and Teachings of Jesus"; pages 278-288—Kent; "The Work and Teachings of the Apostles," pages 45-54; 190-223.

Objective: To show that honesty and trustworthiness are essential to good

character and should be prominent characteristics of every Latter-day Saint.

Honesty

I. The Ninth Commandment "Thou Shalt not steal" Exodus 20:15.

a. Types of Theft.

1. Taking by Violence.

The holdup, thug, burglar, pick-pocket, etc.

2. Taking by Cheat.

Embezzlement, fraud, deception, sharp practice in barter and trade, etc.

Distinguish between the "good trader", so called, and the square dealer.

Are there such things as honest tricks in trading?

To what extent are you restrained by the other man's ignorance?

What are the factors of an untainted transaction?

3. Taking within the Law.

(a) By advantage.

One industrial leader has said: "Better try to be honest than try to be clever. There is so much less competition in being honest."

(b) Profiteering.

How should conscience guide?

Is the Golden Rule applicable in marts of trade?

"Therefore all things whatsoever ye would that men should do to you, even so do ye also unto them."—Luke 6:31.

4. The Slanderer.

"Thou shalt not bear false witness against thy neighbor?"

What relation does the Ninth Commandment bear to the subject of honesty?

"Who steals my purse, steals trash, * * * but he who filches from me my good name robs me of that which not enriches him, but makes me poor indeed!"

—Shakespeare.

Trustworthiness.

Suggestions on Preparation and Presentation: This lesson can best be taught by abundant use of concrete examples. Illustrations may be drawn from both scriptural and secular sources. The great characters of the Bible, the Book of Mormon, and Modern Church History may be supplemented by examples from secular history, e. g., Washington, Lincoln, Alice Freeman Palmer and others.

Examples should be presented from every day observations of the humble duties of life as experienced by both teacher and pupils.

The value of trustworthiness as a means of developing spiritual power should be emphasized.

Additional Helps and Illustrations

State how each of the following bears upon the scriptures cited above:

1. A banker once asked the principal of the L. D. S. Business College for a student who could go into bank accounting. "I desire," said the banker, "to know his habits; does he smoke, drink, stay out late, gamble? And who are his parents?"

"Why the last question?" inquired the principal.

"Well," said the banker, "trustworthiness runs in certain families, though it is not hereditary."

Can you explain what the banker meant? Why do bankers prefer trustworthy to brilliant employees?

2. One young man has formed the habit of early rising and retiring; another is irregular in both respects. Which is more dependable? Why?

3. When does a team win—on the day of the game, or in the weeks of practice that precede it? Explain. Describe how to become a trustworthy player.

4. Was it his sudden resolve on the night of the betrayal that made Judas un-

trustworthy? Or his previous course of life? Prove your answer.

5. Can those be trusted who will not trust others? Why not? Do we each measure others by ourselves?

6. Alexander the Great, when overrunning Greece, endeavored to bribe Phocian, an Athenian general, surnamed The Good. He offered him riches and his choice of four cities in Asia. The answer of Phocian bespoke the spotless character of the man: "If Alexander really esteems me," he said, "let him leave me my honesty." Are we in need of Phocians in public life today? Illustrate.

7. Are there even great men who can be bought?

Demosthenes, the eloquent, visited Harpalus, one of Alexander's chiefs, and showed admiration of the chief's beautifully engraved cup of gold. "How much will it bring?" he asked. "It will bring you twenty talents," the chief answered. That night the cup was sent to Demosthenes, with twenty talents in it. The present was not refused, but the circumstance led to the disgrace of the orator, who soon after poisoned himself.

8. Are there men whom the lust of office cannot kill, nor the spoils of office buy?

Wellesley, afterward Duke of Wellington, was offered a large sum from an Indian Prince for a certain court secret. Sir Arthur looked quietly at the messenger and said: "It appears, then, that you are capable of keeping a secret?" "Yes, certainly." "Then so am I," said the English general. He refused the offer and bowed the minister out.

9. What seems to be the greatest need in public life today?

ACCOUNTING FOR EVERYONE— PERSONNEL ACCOUNTING

The year 1931 has been devoted to accounting for everyone. Every ward has been divided into districts and every home in every district presumably has been visited by fact-finders. By them a "Family Record" form has been filled out. For Latter-day Saint Families the information has been rather complete and detailed.

The recommendations of the General Board are that the names appearing upon the Family Record Forms be classified into rolls corresponding to the Sunday School departments. The names of all children four to six years old inclusive will be placed upon the Kindergarten record. All seven to nine inclusive upon the Primary record; all ten and eleven—Church History; all twelve to fourteen inclusive on the "A" Department record;

all fifteen to seventeen inclusive on "B" record; all eighteen to twenty in "C" Department; all twenty-one and over on the Gospel Doctrine Department record—which may be divided among the Elders, Seventies and High Priests.

These classified lists of all Latter-day Saints in the ward are the materials which enlistment committees of teachers, pupils and specially appointed workers are to use in visiting every person and winning everyone to activity.

Foresighted Sunday School workers in many stakes have pushed the accounting work through to completion and now are devoting themselves to the task of utilizing to best advantage the facts found by those who made the house to house survey. The classifications specified above have been made. Purposeful enlistment work has been started and is being pursued with diligence and intelligence.

As the classified lists are put to use the enlistment workers make a very important discovery—that the most effective enlistment work can be done only by personalizing enlistment efforts.

An enlistment worker given a list of twenty persons unenrolled soon discovers that he cannot approach everyone of them in the same way. He must use a different appeal in each case. Reasons for inactivity are different. Time of visit as a factor will differ.

For these reasons he finds it desirable to reclassify his list. He also finds it desirable to preserve special memoranda relating to each person.

The Sunday School in making assignments of its members to classes must consider each member as an individual.

Individual card records are developed to meet these needs in a convenient and practical way.

The Brigham City Fourth Ward Sunday School, C. O. Roskelley, Superintendent, (Brigham City, Utah) has developed a compact card system for enlistment and personal accounting purposes. Exchange of forms used by other wards and stakes is desired by these workers.

Granite Stake has an individual card system also. Superintendent is Clyde Hansen, 1314 Stratford Avenue, Salt Lake City, Utah.

Other stakes and wards which have developed systems for this purpose are requested to send to the General Secretary 47 East South Temple Street, Salt Lake City, Utah, samples and names of persons who can explain their systems so they may be passed on to others who may be interested.

THE 1931 ANNUAL REPORT

The Annual Report is important every year because it constitutes the ward superintendent's account of the manner in which he and his associates have discharged the responsibility given them for teaching the Gospel.

This year the Annual Report is of unusual importance because it is the ward superintendent's account of the progress he and his associates have made in "accounting for" and teaching the Gospel to everyone.

The year 1931 has been devoted to the campaign of accounting for everyone in the hope of bringing in and holding everyone through the power and inspiration of the Gospel, well-taught, in Sunday Schools full of beauty and inspiration. The year 1931 will hereafter be regarded as an important year because it is the first year in the second century of the Restoration and because in it the Sunday School workers of the Church set for themselves the objective of Accounting for Everyone and bringing them in. It will always be an important year because the objective undertaken in it is a permanent one to which every succeeding year is committed. Every year hereafter must show gains over 1931 as 1931 must show results of the preliminary efforts at accounting for everyone and bringing them in.

The objective of 1931 when compared with the modest objectives of former years is remarkable for its boldness and for its stirring challenge to the future.

For these reasons the 1931 Annual Report must forever be important. Hereafter it will be referred to in the wards and stakes of the Church as the year in which we made our first united-Church-wide effort to discharge our complete responsibility to serve everyone. The year 1931 becomes the standard by which we may measure all future effort, gaining satisfaction at the improvement made, renewing our resolution and redoubling our efforts to make every year as great or greater improvement.

The Annual Report for 1931 must be distinctive in one important respect also; namely, in its **Reliability**. This valuable quality can be produced by efforts to make it accurate and complete.

Secretaries are being instructed to give their best to the report this year to the end that it will be thoroughly reliable. Superintendencies of Sunday Schools—ward and stake—are held responsible for it. Please, therefore, cooperate with the secretary in producing a thoroughly reliable report for 1931. To this end read the instructions to secretaries in this issue of **The Instructor**.

The New Ward Monthly Reports

These new monthly reports are designed to give you a month to month control of the forces which make your efforts successful. The General Board through careful monthly studies of the reports is gaining a new viewpoint of Sunday School conditions and needs.

Throughout the months of 1932 it is hoped the reports will be forthcoming promptly from every ward in the Church. The General Board, to show its interest in the reports, its appreciation of their value and its desire to keep in close touch

with ward and stake progress, will send to Stake Superintendents free of charge a year's supply of these report forms for 1932. This will give every Sunday School the means of (and there will be no excuse for failure in) reporting every month. The wards should preserve their year's supply with care to avoid loss or damage, because any forms needed in addition to those sent free must be purchased.

The whole-hearted cooperation of all superintendents in the campaign to get a report every month from every school is respectfully urged.

DIME FUND HONORABLE MENTION

The following schools contributed 100% to the 1931 Dime Fund, but report was not received in time for publication in an earlier issue:

Billings, Montana, Duluth, Minn., Grand Forks, N. D., and St. Paul, Minn., Sunday Schools of the North Central States Mission.

First, Third, LeGrand, Liberty and Yale Wards of Liberty Stake.

Fort Hall Sunday School of Blackfoot Stake.

Victor, and Jackson Sunday Schools of Teton Stake.

Emerson Sunday School of Minidoka Stake.

American Fork First Ward, Alpine Stake.

Chesterfield and Lund, Sunday Schools of Idaho Stake.

Kanab, Mt. Carmel and Moccasin Sunday Schools of Kanab Stake.

Mt. Trumbull, Pine Valley, Santa Clara and Washington Sunday Schools of St. George Stake.

College West, Logan Eighth, Providence First, River Heights and Stake Board of Logan Stake.

Mohrland Sunday School of Emery Stake.

Grant Sunday School of Rigby Stake.

Draper Sunday School of East Jordan Stake.

Hyrum Second, Hyrum Third, Mendon and Wellsville First Ward Sunday Schools of Hyrum Stake.

Shelley Second Ward of Shelley Stake. Columbia, and Scofield Sunday Schools of Carbon Stake.

Fourteenth, Seventeenth, Twenty-fourth, Twenty-ninth, Thirty-fourth, Capitol Hill, Primary Convalescent Hospital Sunday Schools and the Stake Board of Salt Lake Stake.

Lindon, Pleasant Grove First, Pleasant Grove Second, Pleasant Grove Third, and Windsor Wards of Timpanogos Stake.

Lehi First, Second, Fourth, Fifth and Fairfield Wards of Lehi Stake.

Monticello Ward Sunday Schools of San Juan Stake.

Logandale, Bunkerville, Overton and Mesquite Sunday Schools of Moapa Stake.

Mesa Third, Mesa Fourth, Tempe and Pine Sunday Schools of Maricopa Stake.

Gila and Globe, Arizona, Sunday Schools of St. Joseph Stake.

Eagle, Kuna and Ontario Sunday Schools of Boise Stake.

Daniel, Heber First, Second, Third and Midway Second Ward Sunday Schools of Wasatch Stake.

Alameda, Burlingame, Dimond, Mission, Oakland, San Francisco, Sunset and Walnut Creek Sunday Schools of San Francisco Stake.

An Important Question

"Ask the average politician about unemployment and a solution to the economic depression and what does he say?"

"He begins talking about the return of light wines and beer and the five-day week.

"It is more important to us to be able to buy a square meal and have a surplus than to know where we can buy a drink."—Governor (Alfalfa Bill) Murray of Oklahoma.

TEACHER TRAINING

George R. Hill, Jr., Chairman; James L. Barker and J. Percy Goddard

GETTING A LESSON READY FOR TEACHING

Choosing the Objective

See October Instructor.

For the purpose of illustrating steps followed in getting a lesson ready for teaching the New Testament lesson "Christ Chooses His Apostles" (May, 1932) will be used as a model. This analysis will be presented in this and two other issues of The Instructor.

Gather Random Thoughts

In reading the text which follows we shall note any random thoughts of interest that may occur to us. It is well to write these as we go along.

Text of Lesson and Thoughts Occurring While Reading It

Matthew Chapter 10

1. And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.

Jesus gave his disciples power and authority. (Thought 1.)

2, 6. Now the names of the twelve apostles are these: The first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alphaeus, and Lebbaeus, whose surname was Thaddaeus; Simon the Canaanite, and Judas Iscariot, who also betrayed him. These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: But go rather to the lost sheep of the house of Israel.

Jesus chose twelve disciples. (Thought 2.)

Jesus sent his disciples to preach to the Jews only. (Thought 3.)

5, 6. These twelve Jesus sent forth, and commanded them saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: But go rather to the lost sheep of the house of Israel.

What the Lord may command at one time, he may not command, or may command the opposite at another. (See "Go ye into all the world," etc. Mark 16:15.) (Thought 4.)

7, 8. And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead,

cast out devils; freely ye have received, freely give.

The mission of the Twelve was to bless the people by preaching the Gospel, healing the sick, casting out devils, and raising the dead. (Thought 5.)

9, 14. Provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat. And into whatsoever city or town ye shall enter, inquire who in it is worthy; and there abide till ye go thence. And when ye come into an house, salute it. And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you. And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet.

They were to give the people a chance to sacrifice something for them and their cause, by staying with them in their homes. It also served to help apostles abandon pride and aloofness and to mingle with the people in intimate fellowship. (Thoughts 6 and 7.)

16. Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves.

The disciples were to rely not only on inspiration, but on their own wisdom. (Thought 8.)

16, 17. Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues:

The disciples will be pursued by the civil and religious authorities. (Thought 9.)

19, 20. But when they deliver you up, take no thought how or what ye shall speak; for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you.

The disciples shall rely on inspiration to dictate what they shall say. (Thought 10.)

32. Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.

The Lord will acknowledge those who acknowledge him. (Thought 11.)

34. Think not that I am come to send peace on earth: I came not to send peace, but a sword.

The Gospel brings peace only to those who accept it. (Thought 12.)

Mark 3:13, 14, 15. And he goeth up into a mountain, and calleth unto him whom he would: And they came unto him. And he ordained twelve, that they should be with him, and that he might send them forth to preach, and to have power to heal sicknesses, and to cast out devils:

He chose twelve in order that they might be with him and in order that he might send them to preach, that they might heal the sick and cast out devils. (Thought 13.)

Mark, Chapter 6:10. And he called unto him the twelve, and began to send them forth by two and two; and gave them power over unclean spirits.

He sent them forth "TWO BY TWO." (Thought 14.)

Luke, Chapter 6:13. And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles:

He called the twelve, "APOSTLES." (Thought 15.)

John, Chapter 1:47, 48. Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile! Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee.

Through revelation, it was made known to Jesus whom to choose as apostles. (Thought 16.)

Which truth shall we teach or shall we teach them all?

The mind is able to pay attention profitably to but one thing at a time: like a sun glass, it must focus its rays on a single point. We may teach them but one truth or a group of truths subordinated to it but serving to establish the single truth.

We now have to consider then the thoughts we have noted while reading the text in regard to their relation to each other, in regard to their relative importance, their possibilities of motivation and application, and other tests which may be applied to them as suitable objectives for the lesson.

As we go over the possible objectives it is well to keep these standards and tests in mind that they may serve as a measuring scale for each objective proposed.

"Our aim or objective (truth) for the lesson should be such as, taken together with the objectives of other lessons, will tend to bring about our general purpose. (See Leaflet, Learning and Doing, October, 1931, Teacher Training Lesson.) It should tend to increase appreciation, increase knowledge, create faith, incite to action, lead to habit formation and character development, and should aid in se-

curing a testimony of the Gospel and the companionship of the Holy Ghost. It should grow out of as many of the facts of the lesson as possible. (If it is not inherent in the lesson, it will seem insincere.) It should be distinctive of the Gospel of the Savior."

It will gain in clarity, if it is brief and pointed, and stated in sentence form.

The Test of Motivation

The motivation of the objective must present no difficulties.

The teaching of the objective "must make appeal to native impulses and desires: curiosity, imagination, confidence, desire for approval, desire to do things, to the courageous and the heroic, the "gang" instinct and the instinct of leadership. All such appeals to impulses and desires should have a direct relation to the aim or objective and not be used for their own sake.

Thinking in terms of subject-matter and not in terms of the pupil may result in the absence of motive or in the use of motives that are too vague and remote.

See Instructor for November.

The Test of Application

The aim (objective) should lend itself to the solution of problems leading to "right habits of thinking and speaking, right habits of choosing, right habits of action," and thus to character development and the right self-expression of the individual.

There must be a field for the application of the truth contained in the objective. If possible, it should lead to action, to doing. See leaflet, Learning and Doing.

Let us now apply these tests of the objective to our random thoughts while reading the Lesson:

"Jesus gave his disciples power and authority." (Thought 1.)

In what part of the lesson is this truth inherent?

What appeal can you make to native desires and impulses?

In the solution of what problems would you use it?

"The Lord will acknowledge those who acknowledge him." (Thought 11.)

Does this apply to a part or all of the text?

Can it be used equally well in teaching some other lessons?

Is it easily motivated?

Is it possible to suggest problems involving right judgments and choices or action in its application?

"Jesus called his apostles through revelation." (Thought 16.)

Does this really grow out of the lesson? Or is it an inference that might be

disputed? If so, is it really inherent in the lesson?

"Jesus chose twelve apostles." (Thought 2.)

"Jesus gave his apostles power and authority." (Thought 1.)

"The mission of the twelve was to bless the people by preaching the Gospel, healing the sick, casting out devils, raising the dead." (Thought 5.)

"The apostles were to rely not only on inspiration, but on their own wisdom." (Thought 8.)

"The apostles shall rely on inspiration to dictate what they shall say." (Thought 10.)

"Jesus had more than human wisdom in choosing his apostles." "What the Lord may command at one time, he may not command, or he may command the opposite, at another." (Thought 4.)

"He chose twelve in order that they might be with him, and in order that he might send them to preach, that they might heal the sick and cast out devils." (Thought 13.)

Is each one of these true and inherent in the lesson?

Does any one of these thoughts taken by itself cover more than a part of the lesson?

Do they have any relation to each other? If so, what relation?

Test for Supporting Facts

Could they be used as supporting truths for a general objective that may be stated as follows: "The Lord suits the teachings and the organization of His Church to the needs of the people?"

Which facts would be available in support of the objective. The aim determines the choice and use to be made of the facts? As supporting the objective consider these facts:

(1) The apostles at one time were told to "Preach only to the children of Israel." Later: "Go ye to all the world."

Time of the primitive apostles and now: Preach to all the world.

(2) Signs were given in the Old Testament (because they did not have, under the lesser law, the testimony of the Holy Ghost).

But Jesus said, "It is a wicked and adulterous generation that seeketh after a sign."

3. Organization in time of Savior: Given as needed. Organization in time of Moses: Given as needed to suit development of people. Organization in time of Joseph Smith: Given as needed. Etc.

Test for Application

Would it lend itself to application? Could we ask "If the authorities today

should change some part of the organization or instructions to the Church in seeming contradiction with the past, what should our attitude be towards the change and them?"

"How can we test changes in doctrine and organization in the history of the Christian Church? Of our own?" (Suited to needs of people, efficiency, etc.)

"Apart from what our reason might tell us, what would be the supreme test of doctrine or organization?" (Spirit of testimony.)

Test for Motivation

Interested in our subject-matter, have we forgotten the age of our students (12 to 14 years) and the difficulty of proper motivation of the lesson? To what desires, impulses, instincts, or interests shall we appeal?

In a lesson, at first sight, apparently not very rich, we have become entangled in the wealth of suggestions that have come to mind, how shall we find our way out?

When Objective Fails to Meet These Tests, Renew Search

We discuss the subject with others, we read references bearing upon it, and we further think and talk about it. Perhaps the following will occur to us:

"The Twelve traveling counselors are called to be the Twelve Apostles, or special witnesses of the name of Christ in all the world."

Does this as an objective lend itself to concrete application in the doing of something?

Does it grow out of as many of the facts of the lesson as possible?

What appeal shall we make to native interests, impulses, desires, etc., to grip the interest of the class? How shall we motivate this objective?

When opposition developed to the Savior's wish, He did not yield, but redoubled His efforts ("He multiplied himself by twelve.")

Can this be made to appeal to some native impulse or trait?

To the solution of what problems or to what situations may it be applied?

Can we find some objective that will include a number of these thoughts as supporting truths or sub-aims?

Assignment for Union Meeting Development

Apply the foregoing tests to this objective:

The Lord will repudiate us even though we are members of His Church, if we do not live consistently. The Lord will honor us in our position, if we honor our membership and Priesthood.

LIBRARIES



T. Albert Hooper, Chairman; A. Hamer Reiser and Charles J. Ross

"THE FALLING AWAY"

"The Falling Away", a new book by Elder B. H. Roberts has just been issued from The Deseret News Press. The Volume, handsomely bound, contains the series of discourses delivered by the author over radio station KSL, beginning March 10 and closing June 30, 1929.

The theme of the book, as the title discloses is the great apostasy from the church that was established by Christ and his apostles. The discourses are a brilliant exposition of the forces of disintegration that set in soon after the ascension of Christ and worked their spiritual havoc through the long period of time intervening, down to the new dispensation.

The motive of the writer is not destructive in any sense. It is rather a purpose of showing the need for a new dispensation, by establishing the fact of a universal falling away from the Christian faith and doctrines. Elder Roberts' central aim in this work is to establish the credibility of Joseph Smith's proclamation of the restoration of the gospel. He argues that had there been no apostasy there would be no occasion for a new dispensation.

He proceeds with infinite care to review the history of the church from the beginning in order to demonstrate that Christendom at the opening of the nineteenth century was in a state of confusion, and offered a pathetic picture of strife and perversion of the true faith.

Though most of the discourses deal with eras of apostasy and centuries of discord, the ultimate message of the book is one of hope and salvation for the world. The Three discourses on the Restoration read like the happy outcome of an otherwise tragic story. You feel at the end that the author has performed a necessary but melancholy task, only that he might invest with true meaning the unique claim of the Church of Jesus Christ of Latter-day Saints.

Every member of the church especially men who hold the Priesthood should read this book. It is indispensable to missionaries both at home and out in the world, for it is without any doubt, the best book yet offered on the apostasy. Every ward and Sunday School library should obtain a copy of this book for the use of teachers.

Published by the Deseret Book Company, Salt Lake City, Utah. Price \$1.50.
—T. Albert Hooper.

SECRETARIES



A. Hamer Reiser, General Secretary

1931 ANNUAL STATISTICAL AND FINANCIAL REPORT

Forms for the 1931 Annual Report have been forwarded to Stake Superintendents. Ward forms will be in your hands no doubt before you read these instructions.

Compilation of the Annual Report will be easier this year than ever before. The new monthly reports have prepared the way. Study the annual report carefully and you will see what information is desired and how much of it the monthly reports will help you get. If you have prepared the monthly reports regularly and have kept up the quarterly summaries in the new minute book, the compilation of a greater part of the annual report is a matter of only a few minutes time.

The questionnaire in the back of the an-

nual report can be filled out most satisfactorily with the cooperation of the member of the superintendency who is responsible for Records and Reports. Ask him now to help you get that information. You need not wait until the last Sunday of the year for all of it. Much can be obtained right now. For example, questions No. 4, 6, 7, 8, 9, 10, 11, 12 (except for December,) 13, 14, 15, 16, 17, 19, can all be answered now in pencil and if there is any change in the facts before the end of the year, it will be slight and the answers can easily be revised to conform thereto.

Your whole report is discredited and looked upon with suspicion of its being unreliable and false, if it is not in balance. The rules stated in section 3 of the "Instructions" for compiling the report (which "Instructions" are printed on the

report forms) are designed to produce absolute mathematical balance in your report. Study these rules carefully. They are not intricate or complicated. Apply each one theoretically to the form, following it through, and you will readily understand how the desired mathematical balance is produced. From this procedure you will gain a sense of accuracy and balance which when put to work finally upon the report will assure its accuracy. It will give you that thrill of satisfaction which comes from the knowledge that your workmanship is good and true.

When you send the report off to the Stake Secretary, with everything complete and correct and the report ahead of time you should receive your pay check: "Pay to the order of 'Our Secretary' satisfaction worth more than \$ and c." It will be drawn on the Bank of Confidence and signed by "A Good Conscience". You should deposit it in your Integrity Fund to be used throughout your life in creating

an investment of Sound Character, which will pay you regularly handsome dividends of Self-Respect, Honor and Joy in times of Depression as well as in periods of Prosperity. Through such a Fund, to which you should add regular deposits of the same quality, you can build an Estate of Respect and Honor to leave to your loved ones, which will help them more than all the money in the world.

Now read the "Instructions" on the report forms. Resolve now to follow them absolutely in every detail. Carry your resolve into effect Now. Put your records in order. Begin now getting all the information you can. Be sure the report has mathematical balance, and that it reports the facts about your school. Give the superintendency opportunity to audit it. Insist upon their doing so before they sign it. Do all this, before January 10, 1932, and see how many days before that date you can get it safely into the hands of the Stake Secretary.

CHORISTERS AND ORGANISTS

Edward P. Kimball, Chairman; Tracy Y. Cannon, Vice Chairman; P. Melvin Petersen and George H. Durham

PRINCIPLES OF MUSICAL EXPRESSION

Expression in music is the effective utterance of musical thought and feeling. Its highest manifestation comes through the artist who possesses talent, emotion, intelligence and technic in perfect balance.

"Talent implies a peculiar aptitude for a special employment." It is a gift that is not acquired. It rarely slumbers, and it will respond when appealed to. It may be cultivated to a high degree through untiring diligence, but it cannot be implanted within one by human endeavor.

"Emotion comprises all that warmth of feeling emanating from the soul, which can neither be analyzed nor imparted; that divine spark, the 'feu sacré', which is given to some elect natures only; that source of all artistic creation, 'fantasy, imagination'; that sixth sense, 'the power of conceiving and divining the beautiful', which is the exclusive gift of God to the artist."

The term Intelligence presupposes capacity, and comprises all musical attainments that are teachable. It includes skill and knowledge, good taste and sound judgment. "Intelligence aids and corrects talent; it guides and regulates

emotion, and directs technic."

Technic implies in its widest sense, a faultless mastery of every mechanical difficulty occurring in the music, and its performance in the required tempo without perceptible effort.

In harmony with the definitions here given it may be concluded that talent is the first requisite the interpretative artist must possess and that the three additional requisites are emotion representing the aesthetical element, being the highest; intelligence representing the scientific element, coming next; technic representing the mechanical element, the last.

Emotional Expression Without Intelligence

Emotional expression, being impulsive and warm rather than thoughtful, comes forth spontaneously on the inspiration of the moment, either in tenderness or passion, in gentle murmuring or wild abandon. Discarding all preconception or planning, it is carried away headlong and heedless of restraint, without taking due notice of either means or detail. Though sometimes beautiful, yet often caricaturing the noblest and deepest feelings, it generally oversteps the limits of moderation and good taste and degenerates into the ludicrous, thus con-

verting into positive defects the very elements of beauty it possesses. Hence, it follows, that left to itself and unguided by intelligence, emotional expression is at its best only the fitful effort of exaggerated sensibility; neither artistic nor scholarly; more often a nuisance than a thing of beauty, and therefore, the least desirable.

Listen to sentimental lady performers overflowing with emotion, or to the nervously sensitive, or to the immature musician imagining himself to be aesthetical. Mark how they proceed by fits and starts; accenting always violently, and generally in the wrong places; torturing you with sudden and uncalled-for changes from fortissimo to pianissimo, with out-of-time playing which they believe to be rubato, and with mostly exaggerated efforts, which, no doubt, spring from their inner feelings, but with which the mind and understanding have nothing to do.

Intellectual Expression Without Emotion

Intellectual expression, being calculating and cold rather than impulsive, is essentially scholarly and in all cases indispensable. A purely intellectual performer will analyze a work scrupulously to arrive at a judgment of its distinctive characteristics and to get at the author's meaning. He will then form in his mind a plan, even to the minutest details, and execute the composition according to that plan, without deviating from it.

"Distinct but distant; clear, but oh, how cold!"

This is intellectual expression in the abstract, yet it has its attractive side, which is to be found in the perfection of details, as painting in miniature; in scholarly interpretation, shading, phrasing and accentuation. An intelligent musician, without an atom of emotion, can yet, by these means, make his playing so intellectually expressive and interesting, that though, to use a German distinction, he may not *aufregen*, that is, excite, he may yet *anregen*, that is, animate. It must, at any rate, be conceded that intellectual playing, with the exclusion of the emotional, is greatly preferable to an emotional performance, with the exclusion of the intellectual. Who would not rather listen to an intelligent player without emotion, than to an emotional one without intelligence?

Emotional and Intellectual Expression Combined

When the fire and impulsiveness of emotion are held in check by the restraining and regulating influence of intellect; when the repose and positiveness of the latter are stirred by the spontaneous

inspiration of the former, the one supplying what the other lacks, both going hand-in-hand; then this blending of soul and brain, accompanied by faultless technic, results in the highest attainable executive perfection and artistic beauty.

It may now be concluded that this is the only artistic kind of expression, and of the highest order.

"Intellectual expression," though indispensable, is merely scholarly.

"Emotional expression" is spasmodic, and may be dispensed with.

In reference to the question, "Which of these modes of expression is teachable?" it must be remembered that expression is simply the agent of either emotion, or intelligence, or both; that these are the motors on which its very existence depends, and that, unless the motor is teachable, expression thereof cannot be acquired. Emotion cannot be taught, but, as a grain of seed, lacking warmth and moisture, remains an unfruitful seed till the proper agencies are applied which cause it to germinate, so emotion (unlike talent) may slumber in the young musician's breast and burst forth whenever the right chord to the soul is touched. Many outer influences acting on our inner life, may cause the awakening of the soul. For instance: Emulation, ambition, sudden and violent changes, grief, misfortune, and, above all, awakening love. But even should emotion remain latent, intelligence still is accessible. It is therefore intellectual expression only that can be imparted.

The extent to which intellectual expression can be imparted depends on the extent of intellectual capacity; for as far as this capacity reaches, just so far is its expression teachable." Adolf F. Christiani in this book "The Principles of Expression in Pianoforte Playing."

Discussion

1. What practical results should come to Sunday School choristers and organists through a discussion of the principles of musical expression?

2. Can a person with a winning personality but possessing very little musical talent be a successful chorister? Why, or why not?

3. Give reasons why a highly emotional rendition of a piece of music may be unbalanced.

4. State your idea of the value of the emotional element in devotional music.

5. How may intelligence correct talent, regulate emotion and guide technic?

6. Does technic comprise more than mechanism?

7. What is your idea of a well-balanced rendition of a musical composition?

(To be continued)

GOSPEL DOCTRINE



General Board Committee: George M. Cannon, Chairman; George R. Hill, Jr., Vice Chairman; Howard R. Driggs and Frederick J. Pack

LESSONS FOR FEBRUARY, 1932

First Sunday, February 7, 1932

Uniform Lesson Subject: Honesty and Trustworthiness.

Text: Sunday School Leaflet. (For teachers' outline, see Superintendents' Department.)

Second Sunday, February 14, 1932

Lesson 6. The Nature of God.

It is well to bear in mind that although numerous theories are extant with respect to the nature of God, yet the only reliable information concerning this matter comes from those who have actually seen Him or from those who possess prophetic vision. All information derived from this source points unmistakably to the fact that Deity possesses a body similar in form to that of man. Discussion of the following topics should make this matter clear.

- (a) Visitations of Deity in olden times.
- (b) Personality of Jesus.
- (c) Personality of Jesus after the Resurrection.
- (d) Visitation of the Father and Son to Joseph Smith.
- (e) Objections to a personal God.

Third Sunday, February 21, 1932

Lesson 7. Relationship of Man to God.

It has been learned through revelation that man is an actual child of God, and that by proper living he may eventually approach the capabilities of the Father.

This fact accounts for the intense interest which Deity has in the welfare of mankind. Man's possibilities are accordingly, endless. The rate of man's progression is determined by the degree of his devotion to good works and obedience to Divine law. Time, of course, is an important element. There is no more glorious conception of God than that he is the veritable father of the human race, devoting his entire energies to its welfare and ultimate happiness.

Topics for discussion:

- (a) Man the offspring of God.
- (b) Deity's interest in His children.
- (c) Man's future possibilities.
- (d) Progression dependent upon obedience.
- (e) All to the glory of God.

Fourth Sunday, February 28, 1932

Lesson 8. Man's Personal Existence.

Man's earthly existence is merely an incident—an important one—in his entire career. He existed for almost interminable periods of time before he came to earth and will continue eternally after he leaves it. Revelation has definitely answered the question of the nature of life and the origin of man's spirit, and of goal of future existence. These truths may be discussed under the following headings:

- (a) The mystery of life.
- (b) Nature and origin of life.
- (c) Man's premortal existence.
- (d) Effect of man's premortal conduct.
- (e) The council in heaven.

Capitalize Your Losses

By Bertha A. Kleinman

It's great to capitalize on luck
And specialize on chances;
It's better to compound your pluck,
Mid adverse circumstances.

It's great to tread and visualize
Mid heights and powers imperial;
It's greater far to build and rise
From every day material.

It's great to die with those who lie
Beneath their field of crosses;
It's just as great to live and try
To capitalize your losses.

MISSIONARY TRAINING



General Board Committee: Albert E. Bowen, Chairman; David A. Smith, Vice Chairman; Henry H. Rolapp and Charles H. Hart

Introductory:

Two things are designed to be done in this course of study. First, a series of lessons put out in the form of a quarterly Bulletin is prepared with a view to giving a general survey of the work, duties, responsibilities and attitude of the missionary. Also in these lessons there will be set out some concrete, practical things, which the missionary will be called upon to do, as, for instance, officiating in certain ordinances.

The lessons in the Bulletin will hereafter through this year's work be referred to as Sunday School Lessons No. _____. Whenever that reference is given it will be understood as referring to the lesson in the Bulletin whose number is inserted in the space above left blank.

It is believed that members of this class should be given an opportunity for a more detailed theological study than can be afforded by the "Sunday School Lessons". Therefore as an accompaniment to the Lessons, "The Seventy's Course in Theology", written by Elder B. H. Roberts, is selected as an additional text. The recommendation is that the activities suggested by the Sunday School Lesson should occupy approximately fifteen minutes of the class period, leaving the remaining thirty minutes for the more detailed theological studies. So far as may be, it is recommended that the teacher weave the two together as a continuous unit in the class recitation, rather than to emphasize the break between the two.

LESSONS FOR JANUARY, 1932

First Sunday, January 3, 1932

Lesson 1. The Art of Learning.

Texts: Sunday School Lessons, No. 1; The Seventy's Course in Theology—Introduction.

Objective: A proper understanding of the relationship of one to his work, is essential to success in it.

Suggestions to Teachers:

The "Lessons" themselves are arranged with titles, and sometimes subtitles, suggestive of the order of development naturally to be followed in the class recitation. In general, therefore, space will not be taken to print any skeletonized outline or analysis. Rather, the effort will be to center the teacher's attention upon the thought to be developed.

"The Seventy's Course in Theology" itself contains an outline analysis of each lesson at the beginning of it. That text also gives copious references to other sources of information as well as condensed notes and brief excerpts from other writings which should aid the teacher. The following suggestions are applicable to lessons 1 and 2.

The first effort of the teacher will be to make class members feel at home and at their ease. Good thinking cannot be done by one who feels himself restrained. The teacher will also want as early as possible to establish in each class member a feeling of confidence that he can make himself competent for the work. This of course, is not to say that a spirit of self-sufficiency is to be established or fostered. But it is intended to suggest that anyone who is to do any work successfully, including missionary work, must have such confidence in his ability to accomplish the given task that he will feel a decent self respect manifested in an assurance that with diligent study, prayer and inspiration he can succeed. Get before the class members as early in the course as possible, the notion that whatever their background they can study, learn and apply their learning to the purpose at hand. Numbers 1 and 2 of the "Sunday School Lessons" are designed as vehicles for sowing of the seeds of this necessary assurance and its consequent determination to prepare well for the work to be done.

The place of study, learning knowledge and intelligence in the scheme of man's salvation should be looked at intimately by teacher and class members together, so that common expressions such as those cited in the "Lessons" will be analyzed and understood in their individual application and not allowed to be glossed over as well phrased, pleasing sayings merely. Take such expressions as the "Glory of God is Intelligence" and "Be ye perfect, even as your Father in Heaven is perfect", and bring them as challenges to the understanding of each class member. In this class, above all, opportunity to develop experience in the art of clear, easy and convincing expression should be afforded. In response to direct questions put to the class members individually they should be led to express their understanding and views concerning the subject matter of the "Lessons".

The "Introduction" to "The Seventy's

Course of Study" can be put to good account as affording a fuller and more comprehensive treatise on the general theme of numbers 1 and 2 of the "Lessons" than could be given in those "Lessons". It should be used both in and out of class to effect that purpose.

As fully as possible weave together the "Lessons" and the "Text" in the Seventy's course rather than making an effort to keep them separated.

Second Sunday, January 10, 1932

Lesson 2. How to Study.

Texts: Sunday School Lessons, No. 2; Seventy's Course in Theology—Introduction.

Objective: Only by study, thought and endeavor may one grow in knowledge or power.

Suggestions to teachers:

See Introduction and Comments connected with Lesson 1.

Study with the class the meaning and significance of these words of Nephi:

"Yea, I make a record in the language of my father, which consists of the learn-
ing of the Jews, and the language of the
Egyptians." What is it that Nephi has
set about to do as stated by him in the
verses quoted in Sunday School Lesson,
No. 2?

Third Sunday, January 17, 1932

Lesson 3. A Mormon Missionary.

Texts: Sunday School Lesson, No. 3; Seventy's Course in Theology Lesson 1—Outline History of the Seventy.

Objective: The successful missionary must conform his life to the principles he seeks to teach.

Suggestions to Teachers:

Take a catalogue of the virtues which should be manifest in the lives of those who meet Gospel requirements as set out in Lesson No. 3 of the Text, and invite class members to discuss the manifestations of these virtues in the lives of those coming within their observation. Take their estimate of the value of these virtues in the lives of men. Do not let the discussion be perfunctory, but make it live, and relate it to each individual's life if he would have it perfected.

Take by contrast from them their estimate of lives where any of these virtues are wanting. Make them feel that the purpose of their studies is to make practical application in their lives of the qualities which make other lives rich; that the purpose in all their teachings of the gos-

pel to others will be to bring Gospel standards into daily lives of those proselyted.

Encourage class members to commit as much as they reasonably can the memory exercises suggested in the Lessons.

It is not assumed that members of these classes will be Seventies, but their work will be of the kind falling within the duties of the Seventy as revealed by the Lord. Hence the concurrent study of the duties of the Seventy is wholly in keeping with spirit and purpose of lessons.

Fourth Sunday, January 24, 1932

Lesson 4. A Mormon Missionary. (Cont.)

Texts: Sunday School Lesson, No. 4; Seventy's Course in Theology, Lesson 2, the Seventy.

Objective: Study and learning are profitable only as they reflect themselves in improved habits of life.

Suggestions: Take the virtues taught by the Hebrew Prophets as set out in Lesson 4 and make them vital by treating them in the manner of treatment suggested in Lesson 3.

Fifth Sunday, January 31, 1932

Lesson 5. The Holy Bible.

Texts: Sunday School Lesson, No. 5; Seventy's Course in Theology, part 2, beginning with Lesson 1.

Objective: The workman must know his tools.

Suggestion to Teachers:

The purpose of the treatment of the subject of this lesson in Sunday School Lesson 4 is to give a comprehensive view in a few brief words of what in essence the Bible is. There is much meaning packed into the few sentences used in this lesson. To understand the import of the statements made concerning the Bible one needs to know the Bible. For instance:

How far back in the history of the race does the Bible narrative go? By whom and when was it written? What is its central teaching about God? Is it all concerned with religious teaching? What lessons does it hold for us?

It will not be possible to parallel the studies in the "Seventy's Course" text, with Lessons about our Scriptures, because the treatment in the "Seventy's Course" is so much more exhaustive. But Sunday by Sunday as the subject is studied in the "Seventy's Course" text, the generalized vision of the whole given in Number 5 of the Lessons should become clearer and take on enlarged meaning. The teacher should see that they do.

OLD TESTAMENT

General Board Committee: Robert L. Judd, Chairman; Elbert D. Thomas, Vice Chairman;
Mark Austin

LESSONS FOR FEBRUARY

(Course C—Ages 18, 19 and 20)

First Sunday, February 7, 1932

Uniform Lesson

Subject: Honesty and Trustworthiness.
(See Superintendents' Department for outline.)

Second Sunday, February 14, 1932

Lesson 6. Prophecies of the Early Period.

Text: Sunday School Lesson No. 6.

Reference: Genesis, Chapters 3, 7, 9,
Pearl of Great Price, Chapters 1, 6, 8.

Objective: To show that the early patriarchs enjoyed the spirit and the gift of prophecy; to emphasize the importance of this great gift by obtaining a knowledge of the prophecies uttered or implied in early Bible times.

Suggestive Lesson Arrangement:

I. Adam.

- Enjoyed the gift and spirit of Prophecy. (See Book of Moses 6:57-67 and Doctrine and Covenants, Section 107:3-57.)
- Prophecy foretelling the consequence of disobedience. (See Genesis 2:17.)
- Adam's prophecy about marriage (See Genesis 2:24).
- The implied prophecy in the curse put upon the serpent. (See Genesis 3:14-15. For Christian acceptance of the fulfillment of this prophecy, see Romans 16:20 and I John 3:8.)
- Prophecy (or confirmation of) concerning the patriarchal order in society. (See Genesis 3:16).
- The Prophecy in the curse put upon the earth. (See Genesis 3:17-18. See also in this connection for Latter-day Saint philosophy of the Fall, Pearl of Great Price, Moses 5:9-12 and Book of Mormon, II Nephi 2:15-25.)

II. Enoch.

Prophecy found in Enoch's vision and testimony. (See Pearl of Great Price, Book of Moses, Chapters 6 and 7.)

III. Noah.

- Implied prophecies in God's words to Noah. (See Genesis 6:12-13.)

- These implied prophecies when given forth in Noah's own words became actual prophecies. (See Pearl of Great Price, Book of Moses 8:19-21.)

- Prophecy implied in pledge given Noah. (See Genesis 8:20-22 and 9:8-17.)

Lesson Enrichment:

"Israel appears in the period before the captivity as the people of the covenant, and not yet as the People of the Book. The Covenant was dated in one sense from Abraham, but in a fuller sense from Moses. Israel was by that divinely inspired leader welded into a nation which was also a Church, in covenant with their Redeemer—God, Jehovah, whom subsequently they were taught by the prophets to regard not only as their God to the exclusion of all others, but as the only God worthy of the name—the creator and ruler of all that is. * * * And of the will of their God they were to be informed by his own word spoken through prophets or priests, of whom the first and greatest was Moses himself. He first appears as giving to Israel directions, * * * such as could become the basis of a general 'law' (Torah) governing the whole life of the holy people, and believed to be divine,—the law of Jehovah' or 'the law of Moses'.

"The practice of writing one form or another was very much more ancient than the epoch of Moses, and Moses may well have committed to writing some collection of instructions coming from Jehovah. * * *

"This brief sketch of the origin of the Hebrew Canon of Scripture makes it evident that the scriptures were the sacred books of a nation which became a church, and were not intended to stand by themselves. Even when Moses was supposed to have written the whole Pentateuch, the 'word of God' was not to be limited to the law then given or to the age of Moses. God was to speak through the whole succession of the prophets—in many ways and in many manners'. And when prophecy failed after the Return and Israel had become 'the people of the Book', still the scribes claimed the authority to interpret it—'to bind' and 'to loose,' and claimed for their tradition an authority even equal to the text. The book was the book of the nation-church,

the people of God, and could not be received or interpreted except within the chosen people, and in submission to its authoritative interpreters. * * * So matters stood when our Lord was educated in the Scriptures and began His mission." (Charles Gore, in *A New Commentary on Holy Scripture*. Page 1 and 2.)

"Adam, thus being made acquainted with God, communicated the knowledge which he had unto his posterity; and it was through this means that the thought was first suggested to their minds that there was a God, which laid the foundation for the exercise of their faith, through which they could obtain a knowledge of his character and also of his glory."—Second Lecture on Faith, Doc. and Cov., page 15.

"And Adam stood up in the midst of the congregation, and notwithstanding he was bowed down with age, being full of the Holy Ghost, predicted whatsoever should befall his posterity unto the latest generation." (Doc. and Cov. 107:56.)

"Yea, and Enoch also, and they who were with him; the prophets who were before him; and Noah also, and they who were before him, and Moses also, and they who were before him." (Doc. and Cov. 133:54.)

Application: The spirit of prophecy has characterized men of God from the beginning. Men have always had their free agency so that prophecy has never been forced upon them. God's method of warning and teaching by inspired men has also been used from the beginning. Man's indifference today to the word of truth is characteristic of his attitude in the dawn of history.

Third Sunday, February 21, 1931

Lesson 7. Prophecies of Later Patriarchs

Text: Sunday School Lesson No. 7.

Reference: Genesis, Chapters 11, 12, 18, 23. Pearl of Great Price, Book of Abraham, Chapter 1.

Objectives: To show the continuance of the spirit and practice of prophecy through the patriarchs of the dispensations of Abraham, Isaac and Jacob. To stress the importance of these prophecies in the development of a people with distinct national characteristics. And to emphasize the importance of the prophecy in the creation of traditions among the people who are to stand as witnesses of God on earth.

Suggestive Lesson Arrangement:

- I. Prophecies in the Promises given to Abraham.

- a. His Call (See Genesis 12:1-4).

- b. Through Abraham the World to be Blessed. (See Genesis 12:3, 18:18, 22:18.)

- II. Renewal of the Promises given to Isaac. (See Genesis 17:19, 21:12, 26:4.)

- III. In blessing given to Jacob the promises and prophecies are continued.

- a. The blessing. (See Genesis 28:4.)

- b. Development of the blessing—Jacob to be father of the Israelite Nation. The beginning of a nation. (See Genesis 32:28.)

- c. A continuation of the spirit and gift of prophecy in Jacob's Dream. (See Genesis 28:10-15.)

- IV. Joseph—A Continuation of the Promise.

- a. His Dream. (See Genesis 37:5-11.)

- b. A fulfillment of prophecy and a continuation of the promises in the blessings given Joseph's Songs. (See Genesis 48:15-17.)

Lesson Enrichment:

"The things which God Revealed to Abraham: 'First, his design to make of Abraham and his posterity in the earth the witness for himself and the truth of the Gospel unto all nations. * * *

"Second, in the dispensation to Abraham he revealed the great doctrine of the eternal existence of intelligences. (See Book of Abraham 3:16-23.)

"Third, he made known to Abraham the Covenant of eternal life to man, 'which God, that cannot lie, promised before the world began.' (Titus 1:2.) * *

"Fourth, he revealed to Abraham, through the Urim and Thummim great knowledge of the Universe, its planetary systems and their movements and relations (See Book of Abraham, Chapter 3); and also gave him an account of the preparation of the earth for man's abode, and the knowledge also of the advent of Adam upon it." (Book of Abraham, Chapters 4 and 5.) B. H. Roberts, "In the 1908 Seventy's Course in Theology." Page 90.

"The Blessing the Lord bestowed upon Abraham is one that has extended through all ages since his time. Because of his faithfulness all who receive the Gospel are named after him, or adopted into the seed of Abraham if they were Gentiles. Through the scattering of Israel the blood of Abraham has been mixed with other nations to their great blessing, and they are heirs of the promises if they will receive them." Sunday School Lessons, 1928, Gospel Doctrine Department Lesson No. 13.

"There is a law, irrevocably decreed

in Heaven before the foundations of this world, upon which all blessings are predicated; and when we obtain any blessing from God, it is by obedience to that law upon which it is predicated." (Doc. and Cov. 130:20-21.)

"And God spake on this wise, That his seed should sojourn in a strange land; and that they should bring them into bondage, and entreat them evil four hundred years."

"And the nation to whom they shall be in bondage will I judge, said God; and after that shall they come forth, and serve me in this place." (Acts 7:6-7.)

"For ye are the children of Israel, and of the seed of Abraham, and ye must needs be led out of bondage by power, and with a stretched out arm." (Doc. and Cov. 103:17.)

Application: The spirit of prophecy is seen in the blessings given the great patriarchs who became agents in the fulfillment of the purposes of God. The history of Israel shows that the spirit of prophecy operates where there is righteousness. A blessing considered as prophecy helps the one blessed to so live in righteousness that promises given in the blessing may follow. Without the application of the spirit of prophecy a blessing will probably seem unimportant to the one blessed. Do we today try to live so that we may fulfil the prophecies of our patriarchal blessings? If a promise is given you in a blessing is it not a duty to help bring that promise to pass?

Fourth Sunday, February 28, 1932

Lesson 8. Moses.

Text: Sunday School Lesson No. 8.

References: Parts of Exodus, Numbers, Deuteronomy and Joshua.

Objective: To show the characteristics and attributes of a true prophet by citing the life of the model prophet. (See Deuteronomy 34:10).

(Note: In the history of Israel during the period of Moses much will be noted which is in fulfilment of earlier prophecy and much new prophecy will be found. We have with the sons of Jacob the birth of a nation.

By Moses' time Israel had become nationally conscious. With the fulfillment of the earlier prophecies this national consciousness became the fundamental for Israel's confirmed destiny. Stress the political effects of such group thinking. Show that prophecy may thus materially affect the world's political history.)

Suggestive Lesson Arrangement:

I. Moses' life in preparation for a po-

sition of leadership. (See Exodus, Chapters 1 to 5.)

- a. His birth.
- b. His education.
- c. His defense of a fellow Hebrew.
- d. His flight from Egypt.

II. General Prophecies and their Fulfillment during Moses' life.

- a. The renewal of the promise given to Abraham, Isaac, and Jacob. (See Exodus 6:1-4.)
- b. The fulfillment of the Prophecy about Israel's bondage. (See Exodus 6:5.)
- c. The prophecy about the Promised Land. (Exodus 6:8.)
- d. Its Fulfillment. (See Joshua 3:16-17 and 4:10-15 and Numbers 26:23-65.)

III. Personal Prophecies concerning Moses and their fulfillment. (See Numbers 20:7-11; Deuteronomy 33:48-50.)

IV. The Death of Moses. (See Deuteronomy 34:7.)

V. The Bible's testimony of Moses. (See Deuteronomy 34:10-12.)

Lesson Enrichment:

"Three great religions place the leader of the Exodus upon the highest plane they allot to man. To Christendom and to Islam, as well as to Judaism, Moses is the mouthpiece of the Most High; the Medium, clothed with supernatural powers, through which the Divine will has spoken. Yet this very exaltation, by raising him above comparison, may prevent the real grandeur of the man from being seen. It is amid his brethren that Saul stands taller and fairer.

"On the other hand, the latest school of Biblical criticism asserts that the books and legislation attributed to Moses are really the product of an age subsequent to that of the prophets. Yet to this Moses, looming vague and dim, of whom they can tell us almost nothing, they, too, attribute the beginning of that growth which flowered centuries after in the humanities of Jewish law, and again, higher still and fairer, gleamed forth in that star of spiritual light which rested over the stable of Bethlehem, in Judea.

"But whether went to look on Moses in this way or in that, it may be sometimes worth our while to take the point of view in which all shades of belief may find common ground, and accepting the main features of Hebrew record, consider them in the light of history, and of human nature as it shows itself today. Here is a case in which sacred history may be treated as it would treat profane history without any shock to religious feeling.

The keenest criticism cannot resolve Moses into a myth. The fact of the Exodus presupposes such a leader.

"To lead into freedom a people long crushed by tyranny; to discipline and order such a mighty host; to harden them into fighting men, before whom warlike tribes guarded and walled cities went down; to repress discontent and jealousy and mutiny; to combat reactions and reversions; to turn the quick, fierce flame of enthusiasm to the service of a steady purpose, require some towering character—a character blending in highest expression the qualities of politician, patriot, philosopher, and statesman.

"Such a character in rough but strong outline the tradition shows us—the union of the wisdom of the Egyptians with the unselfish devotion of the meekest of men. From first to last in every glimpse we get, this character is consistent with itself, and with the mighty work which is its monument. It is the character of a great mind, hemmed in by conditions and limitations, and working with such forces and materials as were at hand—accomplishing yet failing. Behind grand deed, a grander thought. Behind high performance, a still nobler ideal.

"Egypt was the mould of the Hebrew nation—the matrix in which a single family or at most a small tribe, grew to a people as numerous as the American people at the time of the Declaration of Independence. For four centuries—according to the Hebrew tradition—a period as long as America has been known to Europe—this growing people, coming a patriarchal family from a roving, pastoral life, had been placed under the dominance of a highly developed and ancient civilization—a civilization symbolized by monuments that rival in endurance the everlasting hills; a civilization so ancient that the Pyramids, as we now know, were hoary with centuries

ere Abraham looked on them." Henry George in "Great men and Famous Women," Vol. I, pages 1 and 2.

"And this greater Priesthood administereth the Gospel and holdeth the key of the mysteries of the Kingdom even the Key of the Knowledge of God;

"Therefore, in the ordinances thereof, the power of Godliness is manifest;

And without the ordinances thereof, and the authority of the Priesthood, the power of godliness is not manifest unto men in the flesh;

"For without this no man can see the face of God, even the Father, and live.

"Now this Moses plainly taught to the children of Israel in the wilderness, and sought diligently to sanctify his people that they might behold the face of God;

"But they hardened their hearts and could not endure his presence, therefore the Lord in his wrath (for his anger was kindled against them) swore that they should not enter unto his rest while in the wilderness, which rest is the fulness of his glory.

"Therefore he took Moses out of their midst, and the Holy Priesthood also:

"And the lesser Priesthood continued. * * * " (Doc. and Cov. 84:19-26).

Application: Prophecy like the other blessings of God, comes to the worthy. God in His blessings seems to be willing to give all His people can stand, but He will not be mocked. A refusal to respect a blessing of the Lord sometimes results in its loss. To feel the truthfulness of a prophecy, the godliness of a person, the righteousness of an act, and to respond not to the promptings behind one's feelings may result in the dulling of those feelings to such an extent that the truthfulness, the godliness and the righteousness cease to be discernible. "Therefore he took Moses out of their midst, and the Holy Priesthood also." A loss of righteousness leads to the loss of all.



OLD TESTAMENT CLASS,
Annis Ward, Idaho, Rigby Stake
1931

Ruby Hansen, Teacher
Warren Hall, Assistant

BOOK OF MORMON

General Board Committee: Alfred C. Rees, Chairman; James L. Barker, Vice Chairman; and Horace H. Cummings

To teachers:

During the month of January the discussions have been confined to the history of the Plates. They have been traced from the time Nephi began to etch the happenings of his day down to the time the Book of Mormon was published.

It is hoped that every teacher has succeeded in impressing her class with the fact that the records were always in the hands of men who knew their value and who also knew the Gospel plan. The class should, therefore, proceed with the year's work with perfect confidence in the teachings contained in such a book.

Review

There was also given an account of the Old Testament, how it came into being, and how it finally reached our hands; not in its original, complete form, but rather as men, who were not in a position to know of its value and worth, finally decided to permit portions of the writings to be embodied in sacred writ. Your class should be able to see at once the difference between the incomplete Hebrew scriptures and the authoritative, reliable, Nephtic writings that composed the Book of Mormon.

LESSONS FOR FEBRUARY

First Sunday, February 7, 1932

Uniform Lesson. Subject: Honesty and Trustworthiness. (See Supts. Dept. for teacher's outline.)

The Book of Mormon lesson for February 14, deals with the history of the New Testament. Permit class members to present the facts in the class, and invite discussion of the questions given. Just as was the case with the Old Testament, the New Testament had a stormy career. Here again men, without authority attempted to pass judgment upon what was worthwhile retaining and what should be omitted and cast aside. At this point show the difference in treatment with the sacred plates that later became the Book of Mormon.

Here are the necessary and logical conclusions respecting the Old and the New Testament, which the class should discuss:

1. The Bible is a compilation of sacred writings.
2. They are written by holy men.
3. They never were all in the hands of any one authorized servant of the Lord, as was the case with the Book of Mormon.

4. In the course of time, many sacred writings were lost.

5. The men who finally assembled these remaining writings were not duly appointed by the Lord.

6. They did not understand the Gospel.

7. As a consequence, they could not understand the full value of these written histories and Gospel doctrines.

8. They were obliged to place their own interpretation upon statements which appeared in these writings.

9. This brought about changes from the original text and numerous omissions.

10. What these compilers have given us is valuable, but incomplete.

11. We are indebted to them for the big service they have rendered.

12. When we read the Bible, it must be with the understanding that much valuable teaching and information is lacking.

13. Finally, the translations in various languages have added further changes in the text.

14. This has led to confusion, and has caused students of the Bible to place different interpretations upon the same text.

15. That is why we claim that we believe the Bible to be the word of God as far as it is translated correctly.

As you discuss each of these points with your class, let them make comparisons with the Book of Mormon.

Then they will see why we place such complete, unquestioned reliance upon the Book of Mormon. At the same time, see that they recognize the outstanding value of the Bible as the Word of God, coming to us from another branch of the house of Israel.

THE KING JAMES TRANSLATION OF THE BIBLE

When James I came to the throne of England, a petition was presented to him by the Puritan leaders asking for the reform of many abuses and the adjustment of various controversies. As a result, a conference was called at Hampton Court in 1604, and in the course of debate it was moved by Dr. Reynolds, President of Corpus Christi College, Oxford, that a new translation of the Bible be made, which proposal received the sanction of the King. The ablest scholars were chosen and divided into companies; they studied critically the original manuscripts, consulted existing translations, carefully compared their work, and after seven years of labor brought forward the Bible

called the King James, sometimes the Authorized, Version (1611 A. D.)—Knox.

Hereafter, the outstanding leaders of the Nephites will be presented to your class. To each one will be attached his prophecies, sayings, revelations and accomplishments. In this manner the religious history of the Nephites will be emphasized; and each leader will be kept in memory on account of his particular contribution to his people. Lehi will be known for his marvelous vision as given in the lessons of Feb. 21 and 28th.

It is expected that you, as teacher, will not be content to read the leaflet, but that you will go into the Book of Mormon itself and get the whole picture of Lehi's ministry, so that you will be able to give life and meaning to the material on the leaflets. Permit the class to discuss the features of the vision: Let them tell how much is allegory; how much is a pro-

phesy; how much has been fulfilled; how much is yet to be fulfilled.

The big purpose is the application of lives of the boys and girls in your class. What do all the symbols and figures of speech mean, as given in Lehi's vision. The questions will help bring out these points. You should be able to get some spirited, stimulating reactions from your class on Free Agency, Purpose of Temptation. Satan's Objection etc. in February 28 lesson.

See how far they agree with Lehi on these points. Keep before them constantly the big purpose of life, viz. to overcome all temptation and all weaknesses and to acquire sufficient strength and power, through complete obedience, so that we may dwell with God in His glory. That is what Lehi tells us—that is his message to your class. See that they understand it, and feel it.



NEPHI'S VISION OF MARY AND THE "LAMB OF GOD"

(From drawing by L. A. Ramsey)

NEW TESTAMENT



General Board Committee: Milton Bennion, Chairman; T. Albert Hooper, Vice Chairman

LESSONS FOR FEBRUARY

Course A—Ages 12, 13 and 14.

First Sunday, February 7, 1932

Uniform Lesson. Subject: Honesty and Trustworthiness.

(See Superintendent's Department for Outline.)

Second Sunday, February 14, 1932

Lesson 6. The Sojourn in the Wilderness and the Temptations of Jesus.

Text: Luke 4:1-13; Weed, "A Life of Christ for the Young," Chapter 12; Sunday School Lessons, No. 6.

Objective: To teach that Christ increased in power after His baptism and proved His right to the Messiahship by successfully withstanding evil.

Supplementary Materials: Mark 1: 12 and 13; Talmage, "Jesus the Christ," pp. 127-135; Papini, "Life of Christ," pp. 61-68; Farrar, "Life of Christ," Chap. 9.

Suggestive Outline:

1. The sojourn in the wilderness.
 - a. To be alone.
 - b. To be near to God in contemplation of His work.
2. The temptations.
 - a. To appetites.
 - b. To applause.
 - c. To power.
3. Jesus' victory.

This lesson has many possibilities. The teacher will probably not be able to teach all of the objectives that will suggest themselves. But remember, the principal thing is, that Christ withdrew from men and drew near to God. He then taught the beautiful lessons that the things of the world are of little moment when compared with the Kingdom of God. He showed us the way to withstand temptation, and bids us follow.

The "International Bible Dictionary" says about the Jewish Fasts, page 195:

"Private occasional fasts are recognized in one passage of the law—Num. 30:13. The instances given of individual fasting under the influence of grief, vexation or anxiety are numerous."

The Jewish fasts were observed with various degrees of strictness. Sometimes

there was entire abstinence from food. Esther 4:16, etc. On other occasions there appears to have been only a restriction to a very plain diet. Dan. 10:3. Those who fasted frequently dressed in sack-cloth or rent their clothes, put ashes on their head and went barefoot. I Kings 21:27; Neh. 9:1; Ps. 35:13.

The sacrifice of the personal will, which gives to fasting all its value, is expressed in the old term used in the law, afflicting the soul.

In discussing the temptations the teacher can easily draw upon the experiences of the pupils. The first one calls for the satisfying of hunger. All boys and girls know how difficult it is to refrain from eating when they are really hungry.

The second one involves what the boys and girls call "playing to the gallery." Every one likes to be seen doing some wonderful act or performing some athletic stunt. The temple was no doubt near that part of the city where many people would be on the street. If Jesus should cast Himself down and be unhurt, the people would applaud and declare Him a God.

The third involves power, ownership and leadership. The boy wants to be captain of the team, the girl wants to be the leader in her group. That is the trait that Satan appealed to in the last temptation.

Third Sunday, February 21, 1932

Lesson 7. The First Disciples.

Texts: John 1:29-51; Weed, "A Life of Christ for the Young," Chapter 13; Sunday School Lessons, No. 7.

Objective: A testimony of the divinity of Jesus and the truth of His gospel is obtained by obeying His teachings and following His example.

Supplementary Materials: Farrar, "Life of Christ," Chapter 10; Talmage, "Jesus the Christ," pp. 138 to 144; Dummelow, "One Volume Bible Commentary," p. 777; any Bible Dictionary.

Suggestive Outline:

- I. John teaches his disciples.
 - a. They discuss the Mission of Jesus.
- II. Jesus appears.
 - a. John's testimony.
- III. Andrew and John follow Jesus.
 - a. Andrew brings Peter.

IV. Jesus calls Philip.

Philip brings Nathanael.

V. Testimonies of these men.

Commentators generally agree that the Nathanael of this lesson is the Bartholomew heard of later in the New Testament. "The International Bible Dictionary," says on page 435:

"Nathanael (God has given), a disciple of Jesus Christ, concerning whom, under that name at least, we learn from Scripture little more than his birthplace, Cana of Galilee, John 21:2, and his simple, truthful character. John 1:47. The name does not occur in the first three Gospels, but it is commonly believed that Nathanael and Bartholomew are the same person. The evidence for that belief is as follows: St. John, who twice mentions Nathanael, never introduces the name of Bartholomew at all. St. Matthew, Matt. 10:3, St. Mark, Mark 3:18, and St. Luke, Luke 6:14, all speak of Bartholomew, but never of Nathanael. But the identification was not made till about the 9th century, and it may not be correct. It was Philip who first brought Nathanael to Jesus, just as Andrew had brought his brother Simon."

Dummelow, in his One Volume Bible Commentary, page 777, says:

"Preliminary call of five Apostles, Andrew, John, Peter, Philip, and Bartholomew (peculiar to Jn). This account, so far from conflicting with the (later) call described Mt. 4:18, Mk. 1:15 (cp. Lk. 5:1), really removes a difficulty, for it shows how the Apostles came to obey the final call to follow Jesus so readily. After their preliminary call, described here, the Apostles loosely attached themselves to Jesus as learners, but did not leave their homes and occupations. Afterwards, when further intercourse had strengthened their hope that He was really the Messiah, they left all and followed Him."

Note that these first disciples, with the possible exception of Nathanael, had been disciples of John the Baptist, and were somewhat prepared to become the disciples of Jesus. They were men who expected the Messiah; they were righteous men; they were children of God, for when His son called, they recognized the voice of the Master.

Fourth Sunday, February 28, 1932

Lesson 8. The First Miracle.

Texts: Weed, "A Life of Christ for the Young" Chapter 15; John 2:1-11; Sunday School Lessons, No. 8.

Objective: Evidences of the power and divinity of the Savior are added unto those

who have faith and obey His teachings.

Supplementary Materials: Farrar, "Life of Christ," Chapter 11; Papini, "Life of Christ," pages 141-144; Kent, "The Life and Teachings of Jesus," pp. 93-108; Talmage, "Jesus the Christ," p. 144; Bible Dictionary, any good one; Dummelow, "The One Volume Commentary of the Bible," p. 777.

Suggestive Outline:

- I. Wedding at Cana.
 - a. Nature of Celebration.
 - Hosts' obligations.
- II. Jesus and His disciples attend.
 - Approval of the celebration.
- III. Success of Festivities Jeopardized.
 - a. Jesus appealed to.
 - b. Making of the wine.
- IV. Significance of Act.
 - a. Effect upon guests.
 - b. Effect upon disciples.

Farrar in his "Life of Christ," says, p. 133;

"Whether the marriage festival lasted for seven days, as was usual among those who could afford it, or only for one or two, as was the case among the poorer classes, we cannot tell; but at some period of the entertainment the wine suddenly ran short. None but those who know how sacred in the East is the duty of lavish hospitality, and how passionately the obligation to exercise it to the utmost is felt, can realize the gloom which this incident would have thrown over the occasion, or the misery and mortification which it would have caused to the wedded pair. They would have felt it to be, as in the East it would still be felt to be, a bitter and indelible disgrace."

Some contend that Jesus' answer to His mother, on this occasion showed disrespect; Farrar clears this up for us as follows: p. 135.

"'Woman, what have I to do with thee?' The words at first sound harsh, and almost repellant in their roughness and brevity; but this is the fault partly of our version, partly of our associations. He does not call her 'mother,' because, in circumstances such as these, she was His mother no longer; but the address, 'Woman,' was so respectful that it might be, and was, addressed to the queenliest; and so gentle that it might be, and was, addressed at the tenderest moments to the most fondly loved. And 'what have I to do with thee,' is a literal version of a common Aramaic phrase which while it sets aside a suggestion and waives all further discussion of it, is yet perfectly consistent with the most delicate courtesy, and the most feeling consideration."

Papini says, on page 141 of his "Life of Christ":

"Jesus liked to go to weddings. For the man of the people who very seldom gives way to lavishness and gayety, who never eats and drinks as much as he would like, the day of his wedding is the most remarkable of all his life, a rich passage of generous gayety in his long, drab, commonplace existence. Wealthy people who can have banquets every evening, moderns who gulp down in a day what would have sufficed for a week to the poor man of olden times, no longer feel the solemn joyfulness of that day. But the poor man in the old days, the workingman, the countryman, the Oriental who lived all the year round on barley-bread, dried figs and a few fish and eggs, and only on great days killed a lamb or a kid, the man accustomed to stint himself, to calculate closely, to dispense with many things, to be satisfied with what is strictly necessary, saw in weddings the truest and greatest festival of his life. The other festivals, those of the people and those of the Church, were the same for everybody, and they are repeated every twelfth month; but a wedding was his very own festival and only came once for him in all the cycle of his years."

The International Bible Dictionary says about miracles, page 411;

"A miracle is not the breaking of a law of nature, it is not an interference with or suspension of the unchanging uniformity of the laws of the universe.

"It is simply a personal God putting his will into the laws of nature; it is God's

doing with his infinite power, the same quality of action, though vastly greater in degree, that we do every hour when we exert our personal will amid the forces of nature. I lift up a book, I turn on the water from the water-works and make a shower on my parched lawn or garden. I stop a part of the machinery in the factory and rescue a child caught in its wheels. These acts break no law of nature, they suspend none, they change none, neither in the natural nor in the spiritual world.

"All civilization is the result of man's putting his will into the uniform laws of nature. He can do it because the laws are uniform, and he believes them to be unchanging. The doctor puts his will into the laws of nature, which, if left to work out their natural result, would take away his patient's life, and by using the laws of nature cures the patient.

"It is absurd to suppose that God cannot do what his children are doing every day. The believer in miracles and in the answer to prayer, stands by the side of the scientist in his belief in the uniform action of the laws of God in nature."

Keep this in mind, because it will be helpful in considering the later miracles.

Again, let us urge that teachers ask the Sunday School superintendency to supply the library with some of the books referred to in these lessons. Farrar's "Life of Christ," and Talmage's "Jesus the Christ" will be extremely helpful in obtaining an insight into these lessons, and making them dynamic in the lives of the pupils.



L. D. S. SUNDAY SCHOOL, COLUMBIA BRANCH, SOUTH CAROLINA.
SOUTHERN STATES MISSION

Attendance, Jan. 4, 1931, 57; Aug. 30, 1931, 98
J. Thomas Lee, Superintendent; Lorraine Brown, Secretary

CHURCH HISTORY

General Board Committee: Adam S. Bennion, Chairman; J. Percy Goddard, Vice Chairman

LESSONS FOR FEBRUARY

First Sunday, February 7, 1932

Lesson 6. Who Joseph was on his Mother's Side.

Text; Sunday School Lessons, No. 6.
Supplementary References: Joseph Fielding Smith, "Essentials of Church History," pp. 29-31; Lucy Mack Smith, "Joseph Smith and his Progenitors" pp. 1-30; or "Life of Joseph Smith" by his Mother.

Objective; To show that Joseph's mother's people were as brave and God fearing as the Smiths.

Organization of Material:

- I. Great-Great-Grandfather John Mack. (1653-1721.)
 - a. Born in Scotland, March 6, 1853.
 - b. Seeking religious freedom, reaches America 1669.
 - c. Settles in Salisbury, Mass.
 - d. Moves to Lyme, Conn., and marries Sarah Bagley.
 - e. Died at Lyme, Feb. 24, 1721.
- II. Great-Grandfather, Ebenezer Mack (1697-1777).
 - a. Born at Lyme, Dec. 8, 1697.
 - b. Marries Hannah Huntly, becomes father of nine children.
 - c. Becomes minister of the Second Congregational Church.
 - d. Dies when Washington is 45 years old. (1777.)
- III. Grandfather, Solomon Mack. (1732-1820.)
 - a. Born at Lyme, Sept. 26, 1731.
 - b. Fights in same wars with George Washington.
 - c. Married Lyddia Gates a school teacher, 1759.
 - d. In Revolutionary War.
 - e. Moves to Gilsum, New Hampshire.
- IV. Mother of Joseph, Lucy Mack. (1776-1855.)
 - a. Born at Gilsum, July 8, 1776.
 - b. Married Joseph Smith, Senior, Jan. 24, 1796.
- V. Both Joseph and Lucy had remarkable ancestors.

Lesson Enrichment; Solomon Mack, Joseph's grandfather tells us how he aided the Colonies in gaining freedom from England, making religious freedom possible here in America. "In 1776, I enlisted

in the service of my country, and was for a considerable length of time in the land forces, after which I went with my two sons, Jason and Stephen, on a privateering expedition. We succeeded in getting some of our guns on shore, and bringing them to bear upon the enemy, so as to exchange many shots with them; yet they cut away our rigging, and left our vessel much shattered.

"We then hauled off and cast anchor; but in a short time we espied two row-galleys, two sloops and two schooners. We quickly weighed anchor and hauled to shore again, and had barely time to post four cannon in a position in which they could be used, before a sanguinary contest commenced. The balls from the enemies guns tore up the ground, cutting asunder the saplings in every direction. One of the row-galleys went around a point of land with the view of hemming us in, but we killed forty of their men with our small arms, which caused the enemy to abandon their purpose.

"My son, Stephen, in company with the cabin boys, was sent to a house not far away from the shore with a wounded man. Just as they entered the house an eighteen pounder followed them. A woman was engaged in frying cakes at the time, and being somewhat alarmed, she concluded to retire into the cellar, saying as she left that the boys might have the cakes as she was going below.

"The boys were highly delighted at this, and they went to work cooking, and feasting upon the lady's sweet cakes, while the artillery of the contending armies was thundering in their ears, dealing out death and destruction on every hand. At the head of this party of boys was Stephen Mack, my second son, a bold and fearless stripling of fourteen." After four years of fighting and sailing, he returned home, as he puts it, to "devote the rest of my life to the service of God and my family." He didn't seem to realize that the war for independence must be fought before the True Church could be restored in America.

Application; Without brave and fearless men and women like Joseph's ancestors, Religious Freedom could never have been established in the land where the Gospel was soon to come. It's our mission to be as firm as they were.

Second Sunday, February 14, 1932

Lesson 7. "The First Fifteen Years of Joseph's Life."

Text: Sunday School Lessons, No. 7. Supplementary References: "Essentials of Church History," Smith, pp.33-40; History of Joseph Smith by his Mother, Lucy; Era, Volume 5, pp. 166-171 241-245. (This reference is the History of Joseph by his mother as it was published in the Era.) "Views from the Prophet Joseph's Birthplace." Era, Vol. XI, pp. 434-436.

Objective: To show that the Smiths were intensely religious, seeking the guiding hand of Providence.

Organization of Material:

- I. Promised Land Prepared for The Birth of the Seer.
 - a. Columbus, the Pilgrims, Washington and other Gentiles had performed their part.
 - b. That this should be so was seen by Nephi. (Read I Nephi, 13 chapter and discuss it with the class.)
 - II. Joseph Smith was the Promised Seer.
Lehi prophecies, also quotes Joseph who was sold into Egypt. Read 2nd Nephi 3, giving special attention to verses that refer immediately to Joseph and his work.
 - III. Joseph's father a school teacher.
This accounts partly for the Smiths being anxious over learning to read and write.
 - IV. The Mother was a Book writer.
 - a. She writes The History of her son in splendid style.
 - b. Her thirst for learning aided Joseph.
 - V. The Smiths and Macks knew their scriptures.
This led to Joseph's early liking for the Bible.
 - VI. The Smiths were prayerful people. When Sophronia and Joseph were so sick, God was sought, sending his healing power because of their faith.
 - VII. Joseph was early introduced to great trials.
 - a. First in sickness.
 - b. Second by his father's losses financially.
- Lesson Enrichment: The following story proves how prayerful the Smiths were.
"Sophronia had a heavy siege. The physician attended upon her eighty-nine days, giving her medicine all the while; but on the ninetieth day, he said she was

so far gone that it was not for her to receive any benefit from medicine, and for this cause he discontinued his attendance upon her. The ensuing night," continues the Prophet's mother in her history, "she lay altogether motionless, with her eyes wide open and with that peculiar aspect which bespeaks the near approach of death. As she thus lay, I gazed upon her as a mother looks upon the last shade of life in a darling child. In this moment of distraction, my husband and myself clasped hands, fell upon our knees by the bedside, and poured out our grief to God, in prayer and supplication, beseeching him to spare our child yet a little longer.

"Did the Lord hear our petitions? Yes. he most assuredly did, and before we rose to our feet, he gave us a testimony that she should recover. * * * From this time forward Sophronia continued mending, until she entirely recovered." See Life of the Prophet by his mother, Lucy.

Application: The Smiths, being noble spirits, reached out toward their Heavenly Father. Each one of us has the same privilege. Especially is this so, since the Lord gave us the Priesthood.

Third Sunday, February 21, 1932

Lesson 8. The First Fifteen Years of Joseph's Life (Continued).

Text: Sunday School Lessons, No. 8. Supplementary References. "Essentials of Church History," Smith, pp. 38-42; "Heart of Mormonism," pp. 12-20, Evans. This is excellent on the Religious Revivals and the beliefs of the period. Turn to any other Church history or additional material. The Essentials by Smith; and the "Heart of Mormonism" by Evans should be in the hands of every teacher. The "Young Folks History of the Church," by Anderson is a splendid book to put into the hands of the students.

Objective: To show that at last, Joseph was ready and so was the Lord, to usher in the New Dispensation.

Organization of Material.

- I. Against the Smith's firm will, they were forced by the Lord to move 300 miles westward to the Hill Cumorah.
 - a. Sickness, drought, frost, and famine disrupted their plans.
 - b. The Lord caused glowing reports to reach them regarding the Hill Cumorah country.
 - c. When the Father investigated, the family traveled to the "New Land of Promise."
 - d. Since they were on the exact spot outlined by the Lord for them, they were happy.

- II. Revivals arouse the religious feeling in the Smith group.
 - a. The ministers preached that Baptism was essential to salvation, proving it from the scriptures.
 - b. None of the Smiths had been baptized.
 - c. All set about reading the scriptures, finding out for themselves.
- III. The older members lead the way.
 - a. The Mother is sprinkled into the Presbyterian Church.
 - b. Then followed the children, Hyrum, Samuel, Sophronia.
- IV. The spirit of the Lord impresses Joseph to hesitate.
 - a. He desires baptism, nevertheless.
 - b. He fully expects to join a church.
 - c. He wants to make sure.
- V. Reverend Lane decides the issue.
 - a. The First chapter and Fifth verse of James is repeated in Joseph's ears.
 - b. It came with testimony to a perplexed soul.
 - c. It was scriptural and reasonable.
 - d. He should know for himself.
- VI. The messages of the Gods are not incidental.
 - a. The time was ripe for the Restoration.
 - b. God's chosen Seer was ready.

Lesson Enrichment: Orson F. Whitney says, "A brief glance at some of the social conditions of those early times and primitive places may here be necessary. Western New York, the arena of our story's immediate action, was then an almost new country. Farm and forest, society and solitude, civilization and semi-savagery divided it. The Red Man, though no longer roaming wildly, had not disappeared from its borders, and the whites, who of course, predominated and held sway, if like all Yankees shrewd and intelligent, were most illiterate and untaught. The masses were poor, but there were farmers and artisans who were prosperous, and the people, as a rule, were industrious and provident. Their style of living was exceedingly plain. Houses were usually small, unplastered, unpainted and rudely furnished. * * * The floors were often without carpets, the tables without cloths and the frugal meal, cooked amid the glowing embers on the hearth or in the iron pot suspended by a chain from the chimney hook, was eaten from pewter or wooden plates with horn-handled knives and iron spoons. Clocks were a rarity, the 'time o'day' being commonly guessed by the sun; pictures and musical instruments were few and of inferior kind, and the family library consisted, in most instances, of the Bible, an almanac and what

books were in vogue at the village school." History of Utah, Whitney, p. 18.

Application: We, like Joseph, should hesitate until we are sure, seeking God's aid—His will in our behalf, striving for the testimony of the spirit, or following the words of those who do know or those in whom we have the greatest confidence. Prayer has satisfied many a soul.

Fourth Sunday, February 28, 1932

Lesson 9. Joseph's First Vision.

Text: Sunday School Lessons, No. 9. Supplementary References: "One Hundred Years of Mormonism," Evans, pp. 41-49; Essentials, Smith, pp. 41-49; "Writings of Joseph Smith" in the front of the Last Edition of the Book of Mormon, or in the back of the Pearl of Great Price; "Heart of Mormonism," Evans, Chapters One and Two; Any History of the Church. Robert's "New Witness for God" Vol. I, pp. 91-191 is good.

Objective: To show God's goodness and consideration in answer to Joseph's fervent prayer.

Organization of Material:

- I. Joseph told to receive a "Religious Experience".
 - a. Many at the revivals received them.
 1. Some fainted and became hysterical.
 2. Others fell to the floor, declaring they had the Spirit.
- II. Joseph perplexed at what he saw and heard.
 - a. "What to do I did not know."
 - b. Resolves to ask God.
- III. The force of another man's religious experience.
 - a. James the Brother of Christ had at one time received a religious experience, directing him what to do.
 - b. James' words of promise led Joseph to a real experience.
 - c. He was to receive liberally and not be upbraided.
- IV. The persons coming upon the scene.
 - a. Joseph, the fourteen and a half year old boy arrives.
 - b. Lucifer with his power of darkness.
 - c. The Father in his pillar of brightness.
 - d. The Son of God introduced by the Father.
- V. The message delivered.
 - a. The Father presided.
 - b. Following the introduction, the Son delivered the instructions.
 1. All churches were without authority.



**VISITATION OF THE ETERNAL FATHER, AND HIS SON, THE CHRIST,
TO THE BOY-PROPHET, JOSEPH SMITH**
Photo of Art Window in Salt Lake Temple

2. The True Church to be given to Joseph.
- VI. Joseph was satisfied.
 - a. His religious experience was genuine.
 1. He had actually beheld two of the Godhead.
 2. He had learned the power of the Adversary.
 - b. The information given was worthy the visit of the Gods.

It was the first step in the restoration of all things, leading toward the fullness of Christ's redeeming plan.
 - c. Joseph was willing to await the Lord's plans.

Application: "Ask and ye shall receive; knock and it shall be opened unto you." To us, our missions mean our salvation. Let's not leave God out of it; but be as hungering for righteousness as was Joseph. Discuss how God is interested in each one of us.

Lesson Enrichment: The "Saints Messenger and Advocate" refers to the influence of The Reverend Mr. Lane upon the mind of Joseph Smith. "Elder Lane was a talented man, possessing a good share of literary endowments and apparent humility.—Mr. Lane's manner of communication was peculiarly calculated to awaken the intellect of the hearer, and arouse the sinner to look about him for safety. Much good instruction was always drawn from his discourses on the scripture, and in common with others, our brother's mind (That of Joseph Smith) became awakened." (See Comprehensive History of the Church", B. H. Roberts, p. 52.

From the same page we read, "The Reverend Mr. Lane of the Methodist church preached a sermon on the subject, 'What Church Shall I Join?' He quoted the golden text of James.—The Text made a deep impression on the mind of the Prophet. He read it on returning home, and pondered it deeply. Here was

a message from the word of God." Surely Joseph read the next verse also, "But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord."



VIRGINIA RICKS

Virginia is eleven years old and lives in Clawson Ward, Teton Stake. For three years she has neither missed Sunday School nor been late. She has given two-and-a-half minute talks, offered the opening and closing prayers and is always on hand to do anything requested of her.

A Lesson We can Learn from a Clock

By Aubrey J. Parker, Santa Barbara, California

A member of the superintendency of one of our Sunday Schools stood with his watch in his hand and said, before his Sunday School: "There is a lesson that we can learn from a clock. Please note—that twice a day it *puts its hands together*, and therein lies a lesson for us: *for twice a day*, both morning and at night we should go before our Father in Heaven to beseech of Him his guidance, and to thank Him for His loving watch over us, His children.

"Let us, then, learn this lesson from a clock, and thus make our days and nights more blessed of Him, whose saints we are."

P R I M A R Y

General Board Committee: Frank K. Seegmiller, Chairman; assisted by Florence Horne Smith, Lucy Gedge Sperry and Tessie Giauque

LESSONS FOR FEBRUARY

Ages 7, 8 and 9.

First Sunday, February 7, 1932

A Picture Lesson.

This picture lesson has two outstanding objectives; first, to help the children express themselves on the beauties and truths of the previous month's lesson, and second, to help them to connect the lessons of each month with each other. So often our children know a number of Bible stories but they do not understand the relation of one to another. So teachers, besides having the children express themselves on each lesson as the picture is shown, help them to feel that the four lessons used last month are really parts of our longer story.

Today we start with God and His children in their spirit home in Heaven. We talk about how it happened that they came to earth, how their earthly home was made, who their earthly parents were and how God taught His children that they should obey Him.

(Refer to October Instructor for means and methods of review.)

Second Sunday, February 14, 1932

Lesson 5. Enoch Blessed by God.

Texts: Genesis V:18-24; Pearl of Great Price, Moses VI:21-68; 7. Sunday School Lessons, Leaflet No. 5.

Objective: Disobedience generally brings sorrow, but obedience always brings satisfaction.

Memory Gem: Blessed are the pure in heart; for they shall see God.

Songs: "What Can I Do," Kindergarten and Primary Songs, by Thomassen. (The second verse is particularly fitted to this lesson.)

Organization of Material:

I. Enoch Loves the Lord.

a. Was taught the ways of God by his father Jared.

b. He journeyed among the people.

c. Was given a special mission.

To preach repentance and obedience.

2. In humility, he accepts.

II. He Calls the People to Repentance.

a. Cries to them with a loud voice.

b. Crowds flock to hear him.

They Wonder at his strength and power.

c. He tells of his vision.

1. That God showed him the future.

2. That God is Ruler of heaven and earth.

3. People must repent if they desire to go home to God.

4. That God is sad because of their disobedience.

III. He and His Followers Taken to Live with God.

a. They loved righteousness.

1. Loved one another.

2. Kept the commandments of God.

b. God blessed them and the land for their sakes.

No poor among them.

c. He took them unto Him.

Lesson Enrichment: Before starting to tell about how Enoch was blessed by God, tell about a little girl who lives quite near to us. This little girl is seven years old. She has blue eyes and light curls. Her name is Helene. One morning she found the tortoise shell rims of some old glasses. What fun she had. She took out the few pieces of broken brown glass which were in them and put the rims on her nose. Then she placed the curved ends behind her ears. She walked up and down the path showing everybody how she looked. Her father said, "How do you do, Grandma?" This made her happier still. She called herself "Grandma." She played that her little brother was her grandson. They taked to each other as grown folks do, and played they were visiting their friends.

Late in the afternoon, she said to her mother, "May I go down by the creek to play fishing. I'll be very careful."

"Yes," Mother said, "but leave your glasses here."

"No," said Helene, "I want them by me. I'll put them in my pocket. I may want to put them on again while I am there."

"But," said Mother, "I'm afraid you will lose them. That would be too bad, because you have had so much fun with them."



NOAH AND HIS FAMILY AND THE BOW OF PROMISE
(From the Centenary Pageant, "The Message of the Ages")

"No, I won't lose them," said Helene, "Look at my big pocket. See how nicely they fit in it."

"Yes," answered Mother, "You may think they fit nicely there, but I am almost sure you will lose them if you take them. If I were you, I would leave them in the house."

But Helene was not strong enough to leave her new treasure in a safe place at home. She thought she knew more about what might happen than her mother. So away she ran.

About an hour afterwards her mother heard loud sobbing. She listened wondering if her little girl was hurt. No it didn't sound like a hurt-cry so she waited until Helene came into the house. Great tears streamed down her cheeks, she was heart broken. Her glasses were gone. They had fallen in the stream and the water had washed them away. Of course there was nothing to do now. Her fun as "Grandma" was over.

Our lesson for today tells about someone who was strong enough to listen to what he was told.

Application: Sometime during the period help the children to name one or two circumstances which might happen in their homes tomorrow in which they should do as they are told. Talk to them about the words "Pure in heart" as were the people of Enoch.

Third Sunday, February 21, 1932
Lesson 6. Why the Rainbow Is in the Sky.

Texts: Genesis 6, 7, 8:1-17; Pearl of Great Price, Moses 8:15-20; Sunday School Leaflet, No. 6.

Objective: Disobedience generally brings sorrow, but obedience always brings satisfaction.

Memory Gem:

"Kind Father, I thank Thee for two little hands,

And ask Thee to bless them till each understands;

That children can only be happy all day
When two little hands have learned to obey."

Pictures: "Noah and the Ark." Old Testament Bible Primer.

Song: "Guide Me To Thee." Deseret Sunday School Songs.

Organization of Material:

- I. Wickedness Reigns on the Earth.
 - a. Man forgets his mission.
 - b. Our Father becomes grieved.
 - c. Noah and his family only remain righteous before God.
- II. God's Commands to Noah.
 - a. To warn the people to live according to God's laws.
 - b. To build an ark.
 - c. Take his family into it.
 - d. Preserve all animal life.
 - e. Noah's obedience.

III. Noah Saved in the Ark.

- a. Waters cover the earth.
- b. The ark floats upon the waters. Its inhabitants safe.
- c. The waters disappear.
- d. At God's command, Noah leaves the Ark.
- e. Noah offers thanksgiving for his safety.
- f. God blesses Noah. Makes covenant with him.

Lesson Enrichment: Before telling the story of Noah and the Ark, help the children to understand that there are **certain** things all big folks and little folks must learn. Teachers may name some of them and let the children name some of them. For instance; very little babies soon learn that if they ask for things, they get them. When they are learning to walk, they must do it just so, or they fall. All folks must eat to grow strong; to keep warm, they must put enough clothing on; to keep their fingers feeling right, they must keep them off the stove; to get home safely, they must look both ways when they cross a street, etc., etc.

Our Heavenly Father has told us that those who wish to be happy, must obey Him. Once He had to punish His children very severely because they did not do as they were told. Listen to this story to see if it tells of anybody who did do as he was told.

Illustrations—Application: Let the children tell of incidents in which folks they know have obeyed and have been happy because of having done so. Teachers may suggest circumstances which may happen in any home where there are little children, and let the children suggest how they would act under those conditions.

Fourth Sunday, February 28, 1932

Lesson 7. The Tower That Was Never Finished.

Texts: Genesis 11:9; Sunday School Lessons, No. 7.

Objective: Disobedience generally brings sorrow but obedience always brings satisfaction.

Memory Gem: Same as last Sunday.

Song: "His Little Ones," Kindergarten and Primary Songs—Thomassen.

Organization of Material:

- I. A Mighty People Arose in Shinar.
 - a. Many years after the flood.
 - b. They were of one language.
 - c. The Lord wished them to scatter abroad.
 1. That the land might be cultivated to provide more food.
 2. That new cities might arise.
- II. The Lord Sends a Special Message to Them.
 - a. Through his prophets.

- b. That they should scatter and build new cities.

- c. The people ignore the Lord's command.

1. They build a still greater city.
2. Erect a tower to reach into heaven.

III. Our Father Changes Their Language.

- a. He has compassion upon some who were obedient.

- b. The change of language confuses them.

- c. They scatter abroad.

Lesson Enrichment—Point of Contact: Sometimes little folks like to have a language all their own, so other folks cannot understand them. Girls sometimes change their words by adding "ly" or "ing" to every one. Boys often make every third word or every second word the word they wish understood. When these folks talk in their language, of course, no one can understand their meaning only those who know their rules. (Teachers or children may give examples of languages which children make up for their own crowds.)

Whenever children make up languages of their own, they use the new language only part of the time. If they want something from mother and she doesn't understand their "group" language, they talk to her as she would talk to them. It wouldn't do them much good to ask her for something in words she could not understand, would it?

Our story for today tells of some folks who needed very much to understand what other folks said to them, but Our Heavenly Father caused them to forget the language they all knew. So, when they talked to each other, all was confusion. Our Father did this for a reason. He did it to punish them because they did not wish to listen and obey His suggestions to them.

Illustrations—Application: After the story of the tower that was never finished has been told, encourage the children to tell of incidents from their home life in which it has paid them to do as they were told. Then suggest situations which might arise, and let them tell how they would like to act under the circumstances. Suppose that several children are playing in the snow with their sleds and the mother of one boy comes to the door and asks him to come into the house. Even though this boy is the leader of the group and the other boys depend upon him to start them out in their coasting, what would be the wise thing for him to do? Suppose that some boy said, "Don't go in, now Tom, tell your mother to wait a while. It won't matter much to her." What would be the safe thing to do?

Simple Gifts for Children

Hilda Richmond, for National Kindergarten Association

Safely hidden in the closet was a doll almost as large as Mary Louise, a wonderful train of cars that would run on a track, for Freddy, a set of books beautiful enough for grown folks and other costly Christmas gifts to correspond. Mrs. Lennox believed in shopping early and getting things that had not been handled by others. There might be germs on the toys a few weeks later, but now they were resplendent with paint and varnish and absolutely clean. And when she was called to her old home to see her sick mother she rejoiced more than ever that her Christmas shopping had been completed. The children would have to be left in charge of an elderly lady, a woman safe enough and motherly enough to satisfy all demands, but not one who had ever made a study of child life as Mrs. Lennox prided herself on doing.

And when Mrs. Lennox returned she was amazed to find an entirely new collection of toys in her home. Freddy was having a most delightful time with some cheap railroad cars while Mary Louise had a doll in her arms that certainly never cost more than twenty-five cents, the mother decided.

"We've had the best time!" cried the children hurrying to show the treasures. "Mrs. Green got a whole lot of money from Daddy and let us pick out all these lovely things."

Mrs. Lennox at once decided that "Daddy" had not been impoverished by the buying, but she said nothing.

It was the first time that her children had ever gone through a cheap store, and to think they would select such things—inartistic, even crude. It was quite a blow to the devoted young mother.

"You see, Mrs. Lennox, children are like grown folks. They like to pick out their own things," said Mrs. Green calmly. Evidently the elderly lady had forgotten that Mrs. Lennox had a whole library on child life, and that she never missed a lecture at the Parent-Teacher Association of which she was president. She even forgot that Mrs. Lennox was rich and influential and often made addresses herself on the proper way of bringing up children. "You're young and you'll learn all these things," went on the elderly caretaker calmly. "The children were as good as gold while you were away, and we got along nicely."

Mrs. Lennox did some hard thinking very quickly. "Thank you very much, Mrs. Green," she said brightly. "When children are happy they are good—" She paused because that sounded like one of her Parent-Teacher talks. "I'm sure you made them happy and I'm going to profit by the way you've managed," she finished. It was not easy to say, but Mrs. Lennox was no coward. "It is plain that the children love little simple gifts and they shall continue to have them—and not too many at a time either."



KINDERGARTEN



General Board Committee: George A. Holt, Chairman, assisted by Inez Witbeck and Marie Fox Felt

LESSONS FOR FEBRUARY

Ages 4, 5 and 6.

First Sunday, February 7, 1932

Lesson 10. The Children's Period.

This is the period in which the children do most of the talking. By careful questioning and the use of the pictures the teachers lead them to tell what they remember about the stories told last month.

Be sure to help the children tell about the bright pictures which they are making in their New Year's life books.

As they look at the pictures of Jesus being blessed, help them to tell how Simeon and Anna were blessed for their gifts of service or doing for others.

How did the Wise Men give and serve?

When they look at the picture entitled "The Flight into Egypt", help them to tell the whole story of how God took care of the baby Jesus and how He helped Joseph to understand what to do.

Listen to expressions of how they themselves have helped this month and tell them of similar experiences of your own.

Second Sunday, February 14, 1932

Lesson 11. The Boy Jesus Grows Strong. (Part I.)

Texts: Luke 2:39, 40; Sunday School Lesson Leaflet, No. 11.

Objective: Physical, mental and spiritual strength comes by doing.

Pictures: "The Boyhood of Jesus in Nazareth"; New Set of Colored Pictures, No. 5.

Organization of Material:

I. Jesus' Home was in Nazareth.

- a. He came to Nazareth from Egypt. Its setting.
- b. Jesus, His Mother's pride and joy.
- c. Jewish homes differ from our homes.

II. He Played As Other Children Play.

- a. Was one of many humble children.
- b. Out-door activities.
 1. Walking, running, climbing, etc.
 2. Games, playing fair, master of self.

III. Helped with the Home Duties.

- a. Probable outside tasks.

Carrying water and fuel—errands.

b. Indoor duties.

1. Bed making—watching and helping with bread making, etc.
2. Assisted in the carpenter shop.
- c. Kept His body-house clean inside and outside.

Lesson Enrichment—Point of Contact:

The lesson may be commenced with a talk something like the following: I wish to look at your shoes this morning. Will each one, please, place his feet comfortably together on the floor so I may see every pair of shoes in the circle. Some are black and some are brown. Some are laced, others are buttoned and still others are tied with ribbon. Johnnie can you button your own shoes? Who else can do it? It is very hard to button or lace one's shoes at first. The button will not go into place, and the laces get crossed so funny. But boys and girls who keep on trying to do these things, day after day, soon become clever enough to do them easily. When little fingers are given a chance to button a button every morning, they soon show how strong and clever they can become. The more we do, the stronger we grow, and the better able we are to do things well. It is by doing day after day that little people grow into bigger, stronger folks.

Illustrations—Application: Show a photograph of Abraham Lincoln. Let the children tell what this gentleman's name is. When was his birthday? What happened day before yesterday to help you know that it was his birthday? All over the wide world Abraham Lincoln is talked about. Little black children, and little brown children as well as hundreds of little white children are told stories about him. We have his photograph on many of our pennies to help us to think of him. (The teacher may show a Lincoln penny if she can obtain one.) He was a tall strong man, and he was a great man. Shall I tell you how he happened to become such a man? He grew strong by doing things. When he came, a little babe to his parents home they were very poor. They lived in a log house, not as good as our barns. In the cabin there were holes for doors and windows, and skins of bears were hung over to keep out the rain and the snow and the cold.

Abraham's mother made the yarn and the cloth before she could make his



JESUS IN THE CARPENTER SHOP

This picture, by Millais, now in the Tate Gallery, London, is valued at \$50,000.00

clothes, so it took her a long time. Once she made him a suit of bear skin and he was ever so proud of it.

When her little boy grew big enough he would go to meeting. The meeting house was made of logs. The preacher would stand by a log stump for a pulpit and his listeners would sit around on log seats. Abraham used to like to play he was a preacher. He would stand up and talk as well as he could. His sister would sit quietly and listen to him. Then they would both sing a hymn.

Soon he grew big enough to go to school. It was a strange school; big men used to go with little boys and girls. They all learned their lesson from one book, called a speller. Abraham worked so well that in a very short time he could read well, and then he became the best in the class. At night when all the other members of the family were asleep, he would sit in the dim fire light, learning to read and write. His father was too poor to buy him a slate, so he had to write on a wooden shovel. There were only three books in his home. These he read over and over. Whenever he heard a visitor say a new word he would learn how to say that word.

Once he borrowed a book to read. He walked twelve miles to get it and twelve miles to take it home again. (Tell the children that twelve miles is the distance down town or to the lake or twice as far as to grandmas.) Poor boy! How he would have liked to look at the pictures and to read the books we have today!

When he grew to be a man, he would not give up doing his work until it was done. Once he made a boat to put some pigs in, so they could ride on a river from one town to another. But the pigs would not go on the boat. They were afraid. There was only one thing left to do, and Abraham decided to do it. He took the pigs in his arms and carried them one by one, on the boat. His long arms made strong by hard work, grasped the pigs and held them fast. None wiggled away from him.

He worked so well and learned so much that people decided to make him President of the United States. He was one of the best presidents that ever served.

Sometimes boys and girls of our age have difficult things to do. How many times do we try again if we cannot do them the first time? What did you try to do this morning, that was very hard to do? How did you get along? How do ants succeed in carrying big crumbs and other pieces of food? Name some things that used to be hard to do that you have made easy now?

Third Sunday, February 21, 1932

Lesson 12. The Boy Jesus Grows Strong. (Part II.)

Texts: Luke 2:39, 40; Sunday School Lessons Leaflet, No. 12.

Objective: Physical, mental and spiritual strength come by doing.

Pictures: Find pictures of children

doing things, of boys and girls and men working, etc.

Organization of Material.

- I. Jesus Taught the Carpenter's Trade.
 - a. Every Jewish child learned a trade. (Why?)
 - b. The shop, the tools, and the articles made.
 - c. Jesus grew in the power to do.
 1. In earlier years.
 2. In later years.
- II. Trained in Spiritual Things by His Mother.
 - a. Jewish boys were taught when mere babies:
 1. First words were words of faith in God.
 2. Prayer of thanksgiving upon awakening.
 3. Must be clean in spirit and body.
 - b. Mary taught Him His mission in life.
- III. Continued to grow in Wisdom and in the Grace of God.
 - a. He learned the laws of the land.
 - b. Obtained culture by association.
 - c. Attended the village school.
 1. Only one text "book".
 2. Sacred sayings memorized.
 - d. "A Jewish man" at the age of twelve.

Lesson Enrichment—Point of Contact:
Show the picture of the childhood of Jesus which was used last time. Help the children to tell some of the things little Jewish boys did to grow strong. Then continue the story for today telling how in other ways Jesus must have grown strong.

Illustrations—Application: The teacher may tell a story of her own childhood days showing some ways in which she grew strong by doing. Perhaps she remembers the time when her mother sent her back to sweep the kitchen floor again because she had missed some dirt in the corner, or may be she can tell how proud she was when she learned to wash her ears clean. Let the children tell what they do with their playthings when they are through playing with them. Encourage them to try during the coming week to put every plaything carefully away every day when they are through with it. Suggest that they notice how easy it is to remember to do it at the end of the week when they have tried every day. Bring three or four pictures showing little children doing things. (Select these from among those which you have been daily clipping from magazines and newspapers for such a time as this.) One may be a child brushing his teeth, another, washing his hands, and still another a child

sweeping snow off the path. Let the children look at these pictures and make whatever comments they wish.

Then ask two or three children to arise, place their hands on their hips and stand on one foot. Let the children observe how difficult this is to do the first time. Then let them try it again and again to let the class observe how much stronger the children become as they do it. The whole class may try it.

Fourth Sunday, February 28, 1932

Lesson 13. Jesus About His Father's Business.

* Texts: Luke 2:40-52. Sunday School Lessons, Leaflet No. 13.

Objective: Obedience to God's laws brings strength of body and of spirit.

Pictures: "The Boy Jesus in the Temple" New Set of Colored Pictures. No. 4.

Organization of Material:

- I. Joseph and His Family Journey to Jerusalem.
 - a. They travel with a group of families.
 1. They take donkeys, tents and provisions.
 2. Go in obedience to custom.
 3. Such outdoor life meant strength of body and new experiences.
 - b. To attend the Feast of the Passover.

Its festivities brought strength of spirit and joy in communion with others.
 - c. Jesus looked forward to the visit with pleasure.
- II. The Visit in Jerusalem.
 - a. Jesus learns about the city.
 - b. He goes daily to the Temple.

Learns of God's ways.
- III. Jesus Thought Lost.
 - a. At the end of the first day's journey homeward.
 - b. The family turns toward Jerusalem again.
 - c. The three day's search.
- IV. Joseph and Mary Find Jesus in the Temple.
 - a. Sitting among the wise men.
 1. Was asking questions as well as listening.
 2. All were astonished at His wisdom.
 - b. His answer to His mother's question.
 - c. Goes home with them willingly.

Remains "subject unto them".

Lesson Enrichment—Point of Contact:

Ask the children to name a few things that they do every day. They wash their hands and faces, they dress and undress, they eat, play, talk, walk, etc. In the long

ago days when Jesus was a little boy they did the very same things. They did some things that we do not do. One of them was to touch a little metal case which was fastened to the door post. In this little case was a piece of parchment rolled up. On it was written some words about always believing in God, Our Father. Little children were to learn these words by heart. So every time they passed in or out of the door they touched the case and said the words. I wonder if we could remember to do a thing like this. Our story today tells us about some other things Jesus remembered to do.

Illustrations—Application: Show the picture of George Washington and tell the children that here is the picture of another great man who knew how to do what he was told. He was a soldier and every good soldier obeys. Once when many men held a dinner to honor him, they asked his mother how she happened to raise such a good boy. She said "I taught him to do as he was told."

Let us think of one of the ways in which we listen to what Our Father in Heaven tells us to do. What kind of drinks do we have for breakfast? Why? (Teachers will discuss in simple language how we as Latter-day Saints obey the Word of Wisdom by abstaining from tea, coffee, tobacco, liquor, etc.

REST EXERCISES FOR FEBRUARY, 1932.

In order that the program for each Sunday Morning be correlated to bring out the one aim and one message, it is suggested that the following named activities characteristic of the work and play of Jewish children at the time of Christ, be participated in by members of the class in imitative play.

1. Represent Christ in the carpenter shop with Joseph, sawing and hammering, making stools, etc.

2. Gather stones for the building of the stove upon which the food was to be cooked.

3. Represent the household activities such as rolling up the bedding and putting it away on the shelves in the wall.

4. Wash hands and feet before entering the home. This was necessary because of the loose sandals worn by the people at that time. It was also considered a mark of respect to the person whose home was being entered.

5. Pick beautiful wild flowers growing on the hillsides.

6. Represent the birds flying from one place to another.

7. Gather figs, dates, olives and other fruits from the trees.

8. The children often went with their mothers to the wells by the road side to get water for use in their homes. The children might play they were carrying on their heads or their shoulders, large, earthen jars of water as they march around the room.

Songs for the Month

"Jesus Once Was a Little Child". (Primary Ass'n. Song Book.)

"For This I Pray".

"How Can I Learn". (Kindergarten and Primary Songs.) Choose one of these to be taught during the month.



THREE SETS OF TWINS IN ONE
SCHOOL.

As far as we know, the Howe Sunday School of Lost River State, in Idaho, organized May 4, 1930, will take the prize for having enrolled three pairs of twins as pictured above. The children are:

Back row—Venese and Vina Hill, daughters of Mr. and Mrs. Elmer Hill; Center—Gerald and Gordon Christensen, sons of Mr. and Mrs. Arthur Christensen; Front—Verna and Vern Winmill, daughter and son of Superintendent and Mrs. Joseph Winmill.



Bobby's Christmas Prayer

By Isabelle Ruby Owen

It was the season of "On earth peace, * * * Goodwill toward men." Christmas lights gleamed from windows made radiantly beautiful with glittering tinsel mingled with rich red and green, festooned artistically about tiny Canadian pines.

The beautiful Canadian city was shorn of much of its former Christmas glory, for disease and death had, in a few short weeks, robbed many homes of its loved ones. Children were bereft of parents; parents of their children.

Influenza, that dread scourge, was at its height! Hospitals were filled to overflowing and churches were thrown open that the sick and dead might be cared for. No one dared venture upon the streets unless they were wearing a gauze mask for protection.

Crops in some of the provinces had failed through drouth and dire want and disease stalked hand in hand.

In stores or on street cars, turn which way you right, one was confronted with the pathetic sight of pale-faced women and children who looked as if they had risen from the dead, so pallid and emacinated were they from ravages of the scourge which was sweeping the land. Calls for help were being daily sent out from charitable organizations in the city.

Less than a week before Christmas the "Lethbridge Herald" pub-

lished a story telling of a letter written by a little six-year-old boy, addressed to "Santa Claus" in care of the "Mission," one of the many charity organizations.

The little folks of the northern prairie await the visit of Santa with the same childish eagerness as do the children of our own dear mountain home. As the letter was being written Bobby felt a lump rise in his throat as he thought of his bitter disappointment the Christmas before when Santa failed to make his accustomed visit to his home.

Here is an exact copy of the letter as it appeared in the Herald:

"Dear Santa Claus: I am a little boy six years old. I live with my mother and grandma. My daddy is dead and my mother takes in washing. Please, dear Santa, come to our house this time! You forgot us last Christmas. And please, Santa, bring my mama and grandma something good to eat; they are both sick with the flu. All I want for myself is something to wear.

"Little Bobby."

When the morning papers carried this pathetic appeal into the homes of the people, sick and suffering though they were, a great wave of sympathy swept the city. It was a busy day for receiving stations where gifts for Bobby could be left.

In a modest little cottage where sorrow over the death of a loved one had blotted out the spirit of

Christmas, a little Utah boy listened with every deepening interest to Bobby's touching cry for help. The little American's heart warmed with sympathy in response to the cry of the little Canadian * * * strangers though they were. He knew what it meant to lose a dear one.

Less than a month before his own loving, sweet-faced mother had died from influenza. His daddy was with Uncle Sam's soldiers in far-away Siberia. He, too, lived with his grandmother.

Hidden away with other treasured keepsakes lay a pair of little blue serge pants belonging to a suit which was the last gift from his mother, sent as she was speeding to a warmer climate in search of health.

Closely following the gift had come the sad tidings that the young mother was dead, a victim of influenza.

With heart attuned to the cry of the child in distress, and to the spirit of Christmas giving, little Jack plead to be allowed to give the suit—which was too small for him—to Bobby.

Within a few hours' time Jack trudged happily through the snow carrying a neatly-tied parcel to the "Mission" house. A note had been placed inside with the clothing.

Next morning the "Herald" published another story which stirred the hearts of a stricken people, rousing hundreds of men and women to similar action.

"Little Bobby's prayer has been answered."

"His pathetic appeal to the 'Herald's' Christmas fund touched many hearts. One of the very first to respond was another little boy who has been made very sad this Christmas by the loss of his mother, but who was able to give very tangible evidence of his quick sympathy for little Bobby. Yesterday he brought

to the nursing mission a new pair of trousers and knickers for Bobby, with this letter enclosed: "My mother sent them to me but they were too small and I want Bobby to have them. My mother died just after she sent them to me. I am living with my grandma. Please see that little Bobby gets this package."

"I am a little American boy, six years old, too! My daddy is in Siberia as one of Uncle Sam's soldiers."

(Signed) A Little American.

As Jack listened to the story told by the "Herald" his heart swelled with joy and pride; joy, because he knew now that Bobby would receive his gift; pride, that he, an American, was one of the first to answer a plea for help and that he could play Santa Claus to a child in need. A fulfillment of the proverb. * * * "It is more blessed to give than to receive."

Christmas morning dawned clear and cold! Bobby's prayer for help had been broadcast far and wide over the frozen prairie land. Santa heard the childish pleading and hitched his swiftest reindeer to a sled filled to the brim with warm clothing, shining toys, nuts and sweets for the child and with dainty morsels of food to tempt the appetite of the weary mother and the frail little grandmother.

Nothing was forgotten—from a gaily painted horn for Bobby to a ton of coal for the kitchen range.

What about the other child's Christmas?

Both he and his grandmother were very ill with influenza when Christmas came but Santa made his regular visit to their home, bringing Jack the very things his heart desired, thus preserving his faith in a real Santa Claus.

Too ill to enjoy his gifts much, Jack asked to have the new red

coaster drawn close by his bedside. The other gifts were loaded on the wagon so he might take an occasional peep at them.

The Christmas "Herald" told of the many nice things Bobby received to make him happy, and Jack was content.

The shadows of sorrow were, for the moment, lifted.

A peace which "passeth understanding" hovered near as if in fulfillment of the promise, "Inasmuch as ye have done it unto one of the least of these ye have done it unto me."

A Transferred Christmas

By Emma Florence Bush

Ruby sat on the floor in a disconsolate heap. Around her were piled her Christmas presents, books, dolls, a box of nice paints, a pretty red sled and a soft squirrel muff. "I don't like these old things one bit," she said, pushing them away with her foot. I wanted a gold watch like Aunt Mildred's."

"Father meant to have one for you," said mother, "but it must have been lost or mislaid. Never mind, we will buy you one tomorrow. But Ruby would not be comforted and cried and cried with disappointment.

"See," said Aunt Ethel, kneeling beside her, with a big doll, nearly as large as Ruby herself, "see the nice new doll and this whole trunkful of clothes for her. Just look at the cunning table with the tablecloth and dishes on it, and here is a whole washing set for doll's clothes. Then here are the new 'Little Colonel' books you wanted. Come and sit on my lap and I will read them to you." But Ruby only cried the harder and slapped Aunt Ethel, then threw herself on the floor and screamed.

"The trouble with this child," said father sternly, "is that she is spoiled. She has too many uncles and aunts and too indulgent a father and mother. We will see about this right away."

He turned to mother and said, "Pick up all her presents, put on her hat and coat and give her to me and we will see what can be done."

Ruby stopped crying a moment to

listen. Was she going to get what she wanted? She usually did if she cried long enough. "Oh, father," she said, sitting up eagerly, "are you going to get the watch for me now?"

"I am going to get what is good for you, young lady," said father sternly.

"Don't be severe," pleaded mother.

"We have not been severe enough in the past," answered father. "When a little girl eight years old has so much of everything that all she wants or has left to cry for is a gold watch, it is time she learned a lesson. Pick up every single present while I am getting out the auto."

Sitting beside her father in the automobile Ruby wondered where they were going. Down the avenue, out into the business district, then into narrow streets where little boys and girls were hurrying here and there in the cold, all anxious to get where it was warm.

Father took the big basket filled with presents and grasping Ruby's hand firmly, led her down a narrow court, up a flight of steep stairs, into a dark narrow hall, and knocked on the nearest door.

"Come in," said a faint little voice, and pushing the door open they entered the room. At first Ruby only saw the bare floor and walls, spotlessly clean, but without carpet or pictures. Then she saw the clean white bed, and a little figure lying on it, covered with an old shawl.

"This," said father, looking at Ruby, "is Mrs. Magoon's daughter. Mrs. Magoon washes and irons by the day to buy this little girl food and fire. We only knew yesterday where she lived and something about her."

"Where is your mother, and what is your name?" he asked the child on the bed.

"My name is Jennie, and I am eight years old," answered the little girl. "Mother has gone to get our Christmas dinner. The lady she worked for yesterday told her if she came to their house she would give her something for our Christmas dinner. Do you suppose it might be turkey?" and she raised herself on the bed only to fall back with a little exclamation of pain.

"Where is the pain?" asked father kindly.

"In my back," answered Jennie. "I fell down stairs long ago when I was a little girl, and my back has ached ever since, but I don't mind today for we are going to have a real Christmas. See," and she drew out from the bed-clothes where it was nestled beside her, a tiny, cheap little doll. "Mother bought me this and I have a nice paper mat one of the children showed me how to weave for her, so you see, with the Christmas dinner the lady gives us, we will have a really, truly Christmas after all."

"That is very nice," said father gravely, "Your mother is at our house, and I can guarantee she will bring back turkey and everything else good. But I want you to look at this little girl with me. She hasn't had a nice Christmas like you at all."

"Oh, father," gasped Ruby.

"Oh, Sir," cried Jennie.

"No," said father, "this poor child was very much disappointed. She didn't get anything she wanted for Christmas at all. She had a few trifles, but as she doesn't care for them she has brought them to you," and he

began to lift out the presents one by one and lay them on the bed.

Jennie's eyes opened wide at the paints, and the books, but when father lifted out the big doll, she could not speak, only opened her arms and hugged it close, close.

"But," she asked, looking at Ruby, "doesn't she want them really? They couldn't be mine to keep, you know, they are so beautiful. And you see I couldn't take her Christmas away and leave her nothing at all."

"Keep them all," said Ruby in a choked voice. "Keep every single one, and there are lots more at home for you if you want them. I didn't know little girls ever didn't have things. I thought—" and she broke down and cried as hard as she had before, only these were different tears.

"But," said Jennie softly, "I wish I had something to give you. I only have this of my own, and you wouldn't want that after all these beautiful things;" and still holding the big doll, she took up the tiny, cheap toy she had shown them before.

"But I would," cried Ruby taking it. "If you will give it to me I will keep it. And I will come and see you often if father will let me, and—and—Oh, father, take me home," and father gently led her away.

Ruby sat very silent until they were nearly home, then she snuggled up to her father, and whispered, "Didn't mother say you were going to buy me a watch?"

"Yes," answered father, and waited for her reply.

"Gold watches cost lots of money, don't they?" she asked.

"Yes," answered father, quite a good deal."

"Would they buy a pretty rug for Jennie's floor and some pictures like those in my room for the walls?" she asked.

"Yes," answered father, "and a nice, easy chair, with lots of pillows for Jen-

nie to sit up in instead of lying on the bed, and perhaps a warm kimono too."

"Then," said Ruby, swallowing hard a minute, "I don't want the watch. I want Jennie to have them all, every single thing and lots more. I know mother will help, and I want her for my special friend."

"But," said Aunt Ethel an hour later, when Ruby had told about Jennie and

her Christmas, "you poor child, you haven't a single Christmas present."

"Oh, yes," answered Ruby, holding up the doll, "I have this, and it means a good deal to me."

"Yes," said father smiling, "and we are all going back later to take Jennie the Christmas tree. You see this time Ruby is going to have a transferred Christmas."

The Power of the Penny

By Ada Taylor Graham,

Executive Secretary of the Utah Tuberculosis Association

What's a raindrop, what's a grain of sand, and what's a tiny leaf—each by itself? Just an infinitesimal little atom. Yet what glorious beauty is in the ocean, the beach and the forest of trees! The penny, too, is little in itself. Yet what an inspiring picture is behind the millions that have been spent on Christmas seals to make a healthier, happier land.

Concentration on the health of children has been keenly emphasized during the past decade. Adult tuberculosis can be considerably reduced when children, the future grownups, are taught to be strong and understanding in health. Statistics show that while the death rate from tuberculosis has been more than cut in half in the past twenty-five years, it is still the leading cause of death in the producing years, namely the ages of 15-45. In 1928 among that age group, there were 18,886 deaths; 7,298 of boys and 11,588 of girls. To attack this problem,

in cities and towns throughout the country, clinics are conducted where free examinations of school children are made by specialists. Christmas seals have helped to establish about 4,000 of these clinics. Public health nurses to follow up the boys and girls in their homes and summer camps are often furnished by organizations financed with money from Christmas seals.

We know that tuberculosis comes from contact with another who has tuberculosis. Millions of bacilli are struggling in unhealthy soil to increase and multiply. But millions of pennies are being spent on Christmas seals to stamp out the bacilli for good and all. Herein lies the power of the penny. The decreased death rate proves the penny's power, but the work must be continued and this year, more than any year since the war, the campaign to control tuberculosis should be supported by everybody.

How to Tell a Person's Age and Telephone Number

Have him put down on paper his telephone number; multiply it by 2; add 5; multiply by 50; add 365; add his age; and tell you the result. Subtract 615 from this result and point off two places from the right of the remainder.

The figures at the right of the decimal point will be the person's age, the figures at the left of the decimal point will be the telephone number.

THE BUDGET BOX

The Budget Box is written entirely by children under seventeen years of age. To encourage them, "The Instructor" offers book prizes for the following:

Best original verses of not to exceed twenty lines.

Best original stories of not to exceed three hundred words.

Best amateur photographs, any size.

Best original drawings, Black and white.

Every contribution must bear the name, age and address of the sender, and must be endorsed by teacher, parent or guardian as original.

Verses or stories should be written on one side of paper only. Drawings must be black and white on plain white paper, and must not be folded.

Address: The Children's Budget Box, "The Instructor," 47 East South Temple Street, Salt Lake City, Utah.

Pearls

Once upon a time, quite a long time ago, there was a little girl that lived in a little town close to an enchanted wood. A kind fairy lived there and gave beautiful gifts to nice clean boys and girls.

The Fairy had been watching little Margaret and had a nice surprise for her should she visit her in the enchanted woods.

Pretty soon Margaret decided to go to the lovely woods to pick the pretty flowers that grew there. While she was wandering there, listening to the birds singing and the bees humming, she saw a lovely little creature coming to her up the winding pathway that was covered with roses and honey-suckle. She seemed dressed in silver which shone in the sunlight and she seemed so happy that goodness shone from her pretty smiling face. Margaret was not afraid of such a sweet little fairy and she skipped up the rose path to meet her.

"I have here a present for you, Margaret. I have watched you carefully and I am convinced you are deserving. There is one condition, you must take great care of this gift be-

cause I can only give it to you once in a lifetime and it means health, wealth and happiness. You must promise to polish and keep clean this little box of pearls I am going to give you," said the fairy.

Margaret was so happy for the present that she promised eagerly to take care of the little red box of pearls and to polish them carefully.

* * *

The years passed on and careful little Margaret grew neglectful of her beautiful pearls and she did not polish them every day. Pearls turn black if you do not take care of them and that is what happened to Margaret's pearls. Now she is sorry because she has to go to the dentist and it hurts her.

Oh, I forgot to tell you that the pearls were Margaret's teeth and the red velvet box Margaret's gums. If she had cleaned her pearls (teeth) every day she would have saved herself a lot of trouble and tooth-ache.

The moral of this story is—clean your teeth and don't take advantage of the kind fairy who gives us our pearls.

Ivy Allred,
301 Moultrie St.,
San Francisco, Cal.

Age 10.

Santa Claus

Santa Claus is a merry little fellow,
 Chubby and plump
 Like a bowl full of jello.
 He wears a long beard
 As white as the snow,
 And anybody'd think
 Him to be kinda slow,
 But he is as quick
 As a lightning streak,
 And no one ever catches him,
 Even when they peek.
 He rides in a sleigh
 Drawn by eight reindeer,
 Which go through the air
 Always getting him here,
 And when he departs
 There is not a sound made,
 But he'll not visit you
 If you are bad.

Wanda Mason,
 Plymouth,
 Utah.

Age 13.

How Billy Found Happiness

Little nine year old Billy was thinking about what troubled him mostly. His father was dead and his mother could barely make enough for them to live on. Billy had the idea that to be happy one must be sick, so of course he had made a failure.

But a sudden change came over Billy that morning in his Sunday School Class. His teacher told the class that to be happy, you should try to make someone else happy.

He walked home with Mrs. Randall, who was his teacher.

"Will you come over and rake my lawn, tomorrow, Billy? I will give you a quarter if you will," she said.

A quarter! That sounded like a lot to Billy. The next day, bright and early he was at Mrs. Randall's, making leaves fly.

With the quarter tucked away safely in his pocket, he started for the corner store. He came out with three lovely handkerchiefs for his Mother.

"Mother will be surprised, I bet

she didn't expect me to remember her birthday."

Oh, how happy Billy's mother was to receive the little gift: Yes, the Sunday School teacher had been right. Billy had made somebody else happy and was happier himself than he had ever been before.

Age 12.

Gwen Johnston,
 810 S. University,
 Blackfoot, Idaho.



PHOTO BY MARIE JOHNSON

Age 12.

Richmond, Utah

The Winning Hit

The score was nothing to nothing, with only three minutes to play. It was John's next turn to bat, and as he straightened up he thought to himself, "The score is still nothing to nothing. Well, I'll beat Mark Anderson's team or die trying."

He swung the bat to his shoulder and gritted his teeth. On came the ball! John struck, and missed. "One strike!" called the umpire. "Only two minutes to play!"

Again John struck at the ball and this time sent it whizzing past the border of the diamond, and over the heads of the spectators.

On he ran! Faster than he had ever run before, sending two men in home. The score was three to nothing in favor of John's team.

Eileen Manning,
 1170 22nd St.,
 Ogden, Utah.

Age 10.

Life and Eternity

Joy and sorrow,
Luxury and strife;
These are the things
That make a life.

Goodness and worship,
Service to Thee,
These things build
Our Eternity.

Olive Marble,
Age 15. Monroe, R. D., Utah.

Thanksgiving Day

Thanksgiving day is almost here,
Then it will be gone for another year.
I can just see the good things to eat—
Pies, cakes, and puddings all good and
sweet.

But who is the giver of it all to us?
Oh! that's one thing that we will dis-
cuss

Upon the Coming Thanksgiving day
To remember the giver and always to
pray.

The Pilgrims, who were brave and
true,

Crossed the ocean wide and blue,
To come to this unexplored country
then

To build a nation of noble men.

The crops one year turned out so good
That they offered thanksgiving for all
their food;

So ever since that happy long ago year
We have given thanks for the things
we have here.

Anna Saunders,
433 20th St.,
Ogden, Utah.

Age 14.

Robert's Joke

Ruth and Robert's friends had come
over to play. They had decided to
play "Hide and Seek." Ruth was "it."
Robert was anxious to get home and
read the book he and Ruth was read-

ing. His friends had hidden but
Robert decided to play a trick on his
sister. He started walking home to
read the book.

After counting to fifty, Ruth got up
and started looking for them. Catch-
ing sight of Robert going towards
home, she ran through a short cut
reaching the house before Robert did.
Not seeing anyone at the house, she
started reading.

By this time Robert had reached
home. His mother greeted him at the
door and said: "Robert, I want you
to go to town and get me two pounds
of cheese. Hurry because I need it for
dinner." He grumbled and looked up
at the window. There he saw Ruth
sitting on the couch reading the book.
He said, "It served me right. I guess
I was a pig."

Lorraine King,
Gilbert, Arizona.

Age 12.

My Visit

When I left my Dollies,
To visit Mama Dear,
I walked so many play miles,
Though her home is very near.

When I knocked she said, "Come in,
Take a chair; How do you do?
How are your children? Why not
bring them,
You can—there's only two."

"They are very well now, thank you,
No, I can not stay you see,
I must go now, for I fear my Dollies,
Will be crying now for me."

"Oh, it's such a long way over,
It is miles and miles, I play;
Next time I will bring my Babies,
And we'll come to spend the day."
















Marie Warnock,
Age 10. Sigurd, Utah.

Honorable Mention


Lavor Chaffin, Emmett, Idaho.
Ola Lofgren, Saint David, Arizona.
Rhea Marriott, Warren, Utah.
Howard Welty, Somerset, Colorado.

The Little Noah's Ark



WHEN Dick held up the silver  and whispered to Dilly, he said, "Let's both wish for  to bring a little Noah's ark, like Papa had when he was a !" Then he held out the  by one side, and  took hold of the other, and they pulled. When Grandma B. heard it snap, she asked, "Which got it?" And Dilly laughed and said, "Both!" And  laughed and said, "Because we both wished the same wish." Then  B. laughed, too, and asked, "What was this wonderful double wish?" "Oh," cried Dick, clapping , "you never can guess!" And little Dilly clapped  and cried, "Oh, you never can guess!" "No," said Grandma B., taking off her , and laying the  on the , "I never can guess; you'll have to tell me." And when they told her, Grandma B. lay back in her  and laughed again. "Well, well," said she, " wishes don't always come true, but I do believe I better play  right now, and make this double wish more than come true." "Why,"



cried  , jumping up, "how can you do that?"

"Well," said Grandma B., "you needn't wait for




, or a



--- you shall have a little Noah's





ark now, and more, you shall have the very ark your Papa had when he was a  !"

"Oh, o-oh!" cried Dick, and "Oh,

o-oh!" cried  , jumping up and

standing beside him. "Yes," went on

Grandma B., "that very Noah's ark is in the  this minute --- up in the attic, in an old  ."


"Let's go right up and get it," cried Dick, running for the



Grandma B. took Dilly's  , and they



went after Dick; and up in the attic, near the west




, they found him standing by a  .

And Grandma B. opened it, and took out the little

Noah's  . It was like

a flat  , with a  on

it; and the house had a  at



one end, and  along the sides,

and half the roof lifted like a trap-

door. Dick dragged a  in

front of the  , and set the ark

on it. "That is Mt. Ararat," said he, "and the Flood has

gone down, and I'm going to let out the   !"



THE FUNNYBONE



Fresh Milkmaid

"How is the milkmaid?" he said with a bow.
"It isn't made, sir—it comes from a cow."

Why Worry?

Minister: "Do you say your prayers every night, Oswald?"

"No—some nights I don't want anything."—Christian Register.

Knew His Medicine

Doctor: "Now, young man, what have you got to say for yourself?"

His Son (in for a licking): "How about a little local anesthetic?"

A Novelty

"Do you see that young man standing over there next to the flivver with the golf pants on?"

"I see the fellow, all right; but where is the flivver with the golf pants on?"

The Puzzle Solved

A Florida tourist shot a big alligator and thereby saved a very small and very black pickaninny. Taking him to a nearby house, he related to Mammy what had happened. She very casually thanked him, and remarked: "I knowed sump'n 'd bin ketchin' dese kids, but I didn't know whut hit wuz."

Paradise Lost Again

"What's this, honey?" said Mrs. Youngbride's husband as he speared a slab from the dish.

"Lucifer cake, dear."

"I thought you said you were going to make angel cake."

"I was, but it fell."—Stray Stories.

Couldn't Wait Forever

A road contractor ordered a carload of material from his jobber. The jobber wired him: "Cannot ship your order until last consignment is paid for."

The contractor wired back: "Unable to wait so long. Cancel the order."

Yiddish Grammar

"How is your baby's arm Mrs. Cohen?"
"Oi, oi, it's fine, Mrs. Rosenstein! He learned a new woid today!"

A Welcome Suggestion

Irate Parent: "I'll teach you to make love to my daughter!"

Suitor: "I wish you would, old boy. I'm not making much headway."

Or Eating Trout

Teacher: "What is your idea of harmony?"

Freshman: "A freckle faced girl in a polka dot dress leading a giraffe."

Regretted His Absence

The Colonel touring Europe on his leave of absence did not forget the one he left behind. His son received a card from Sparta saying:

"This is the cliff from which the Spartans used to throw their defective children. Wish you were here."

Splinters

James: "Father, can you write your name with your eyes shut?"

Father: "I think so, James."

James: "All right, father, then let's see you shut them and sign this report card."

—Wilmette Announcements.

Convinced

The circus strong man rode out on horseback to challenge a farmer whose great strength had gained him a reputation. He entered the farmyard, tied up his horse, and approached the farmer.

"Hey," he said. "I've heard a lot about you, and have come a long way to see which is the better man."

Without answering the farmer seized the intruder, hurled him bodily over the fence into the road, and returned to his work.

When the loser had recovered his breath, the farmer growled, "Have you anything more to say to me?"

"No," was the reply, "but perhaps you'll be good enough to throw me my horse."

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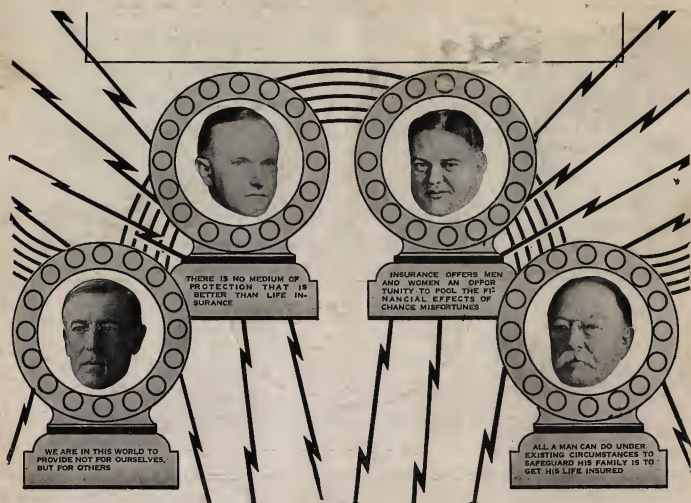
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